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Kindergarten students welcome Young Leadership participants to their school.

Jewish Agency helps to build community in FSU

By Neil Shinder

A recent visit to the Former Soviet Union (FSU) with a group of Young Leadership participants from across Canada and two Israelis from Eilat opened my eyes and soul to the work and mission of the Jewish Agency.

The Jewish population of the FSU has been dramatically reduced through emigration to Israel, but there remains a Jewish population, which is struggling to become a community – something that had not existed during the eighty years of communist rule.

Today, Jews in two of the major centers of Russia – St. Petersburg and Moscow, number about 120,000 and 250,000 respectively.

These populations, with the support of the Jewish Agency are building community centers, supporting the elderly (majority of the population), teaching Jewish values and tradition to the young in kindergarten classes and summer camp programs, and helping teens and young adults identify and learn about Jewish life and to form and foster a community.

During our stay we visited with an elderly person who is being helped to live a life of dignity thanks to the \$100 per month pension she receives from the Jewish Agency. In St. Petersburg, elderly Jews receive subsidies to host weekly lunches in their homes for other elderly Jews (initially not a group who know each other).

(Continued on page 2)

'Ordinary' Israelis demonstrate bravery and strength during crisis

Heroic Ethiopian border policeman
and the architect of 'Operation Solomon' to visit Ottawa

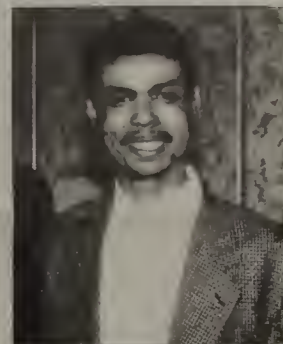
By Julie Byczynski

The anniversary of the September 11 attacks on the US remind us that terrorism knows no borders, neither political, cultural, nor economic. During the 9-11 crisis and the days that followed, North Americans came to understand a little better what Israelis face on a daily basis.

Immigrants or Israeli-born, religious or secular, students or the elderly – no one group seems any more or less at risk from the suicide bombings and other acts of terror. With so many killed and so many more injured, almost every Israeli personally knows a victim. In addition to the physical pain, the emotional wounds run deep in the nation's psyche and the devastating economic impact of terrorism affects all.

And yet through the pain and the tears, life goes on as families struggle to keep their lives as normal as possible, although normal must sometimes feel like a distant dream. Many have commented on the resilience of New Yorkers post 9-11, but the real heroes of this past year are the everyday Israelis, whose spirits are fueled by the strength of the Jewish people around the world.

On September 18, the Ottawa Jewish community has an opportunity to learn first hand about the incredible bravery and strength demonstrated by ordinary Israelis during this time of crisis. The United Jewish Appeal (UJA), Active Jewish Adults (AJA50+) and the Shira Ottawa Choir have joined together to present *Spotlight on Israel: Meet the Real Israelis*, featuring two guest speakers with compelling stories to tell.



Natan Sendek shielded his border police partner during a suicide-bomber attack in the heart of Jerusalem.

Micha Feldman is a representative of SELAH (Israel Crisis Management Center), which is an organization that assists victims of terror and their families among the immigrant population in Israel. Last September, SELAH Executive Director Ruth Bar On and volunteer Anna Krakovitch spoke to members of the Ottawa Jewish community during UJA's Campaign Launch. Since that time, our community has had close ties with the organization, and has contributed \$25,000 to SELAH through the Israel Relief Fund.

Micha Feldman has devoted the past 20 years of his life to bringing Ethiopian Jews to Israel and helping them to become part of

(Continued on page 2)



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'Ordinary' Israelis demonstrate bravery and strength during crisis

(Continued from page 1)
Israeli society. He was one of the chief architects of 'Operation Solomon' that succeeded in bringing 14,310 Ethiopian Jews out of besieged Addis Ababa one weekend.

Feldman speaks Amharic fluently and knows virtually every Ethiopian family in Israel. He has worked for the Jewish Agency for Israel in immigration and absorption for 32 years and has served as their emissary in

Germany and San Francisco. He speaks Hebrew, English, German, French, Yiddish and Amharic.

Accompanying Feldman is Natan Sandeke, a 21-year-old border policeman from Lod who was

wounded on September 4, 2001 when a suicide bomber (disguised as an Orthodox Jew) exploded himself in the heart of Jerusalem, wounding some 20 people. An immigrant from Ethiopia and the third

of his parents' eight children, Sandeke shielded his partner in the attack and absorbed the main force of the bomb. He suffered critical injuries, including severe burns and lung damage, and doctors fought to

save his life for days.

Natan Sandeke came with family to Israel in 'Operation Solomon' in 1991 and a few weeks later went to school for first time in his life. Seven years later he finished high school with a complete matriculation.

Sandeke is almost fully recovered and is now volunteering for SELAH, visiting other Ethiopian terror victims. He intends studying law at one of Israel's universities next year.

Over the past two years of seemingly endless violence, the world has witnessed unthinkable acts of hatred on the streets, cafes, and meeting places of Israel. We have seen the very worst of humanity. But for every terrorist act, there is bravery and selflessness. For every bomb blast, there is hope. Each survivor's fight to recover is an act of defiance. Every mourner's effort to move on is an act of strength.

Spotlight on Israel takes place Wednesday, September 18 at 7:30 pm at the Joseph and Rose Ages Family Building, 21 Nadelny Sachs Private. Admission is free.

A new-found commitment to building Jewish communities

(Continued from page 1)
These "warm houses" allow the participants the opportunity to socialize and be part of a Jewish community.

We meet with a teen group at the Moscow JCC as they were preparing for summer camps and university life in the fall. These young people had decided on their own that they were going to a local Jewish cemetery to "clean it up."

At a Hebrew class students questioned the Canadian government's ambivalence towards Israel and its war against terror. I was left with the realization that much work is required on our part at home and that

our world is not as cozy as we would like to pretend.

The current state of the FSU, which appears at a crossroads between continuing on a path of western style democracy and economic reform/freedom, or alternatively towards some form of dictatorial regime has impressed upon me the importance of community building by Jews. It is through community that Jews can continue to openly practice their religion and traditions, and support each other and Israel. We in the West must help foster this community building exercise of the Jewish Agency in support of our fellow Jews because one



A St. Petersburg 'warm house.' Thanks to the Jewish Agency, elderly Russians meet weekly to socialize.

never knows if one day we may need their help and support, and as well the more voices backing Israel from around the world the better for us all.

Community building must take place wherever Jews live. It is through individual communities and their activities and institutions that Jews worldwide can ensure that a Jew always has somewhere to turn in a time of need. Be that a time of anti-Semitism, or a time of requiring medical assistance or food supplement, or a time of knowing that

one "belongs" somewhere.

The Jewish Agency must continue to be supported so that Jews everywhere have somewhere to turn.

I find myself encouraged by the work of the Jewish Agency in building community based on the wants and needs of the Jewish people of the FSU and their support in helping those who wish to make Aliyah.

Yet equally, I am discouraged by the widespread apathy and lack of focus in our own society over the importance of community and the never

ending fight against anti-Semitism.

I have taken from the FSU a new-found commitment to be constantly building the Jewish community both at home and abroad.

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The Lion of Judah

By Ethel Taylor

I had the pleasure of attending the Lion of Judah Luncheon in November held at the Fountainbleu Hotel in Miami, Florida with Rose Taylor and Dorothy Nadolny. It certainly was an exciting afternoon. It was overwhelming to see a room with over 200 ladies all wearing the Lion of Judah pin. Many of the pins were endowed, symbolized by a flame emanating from the pin. This represents a minimum \$5,000 commitment to the annual UJA campaign that will be made each and every year forever!

Nava Barak, wife of the former Prime Minister of Israel Ehud Barak, was the speaker.

Mrs. Barak is involved in many projects in Israel. She cur-



Ethel Taylor

rently serves as the president of *Elem*. *Elem* works with distressed youth in Israel. They reach out to all sectors; Jewish, Arab, and new immigrants trying to help

them work through their problems.

Women's health issues are another area of concern for Mrs. Barak. Since 1996, she has been the chairwoman of the Friends of the Women's Comprehensive Health Centre. This innovative clinic is an integral part of the Rabin Medical Center and is dedicated to ensuring the highest quality of preventative, diagnostic, medical, and surgical care to Israeli women throughout each stage of life.

Please join Dorothy, Elissa, and myself so you too can be a Lion of Judah which is a symbol of today's Jewish women, a symbol of her strength and her caring about the organized Jewish world. The proud recipient of this pin knows that she is doing all she can for her people and her community.

Up and coming:

September 10-12

Superweek

Please answer the call and make your pledge

September 17

Top Donor Dinner

September 18

AJA 50+, UJA & Shira Ottawa Choir present:

Spotlight on Israel, Meet the Real Israelis; Guest Speakers: Micha Feldman, Natan Sandeke; 7:30 pm
Everyone is invited

September 19

Major Donor & Ben Gurion Society Cocktail

October 13-20

Partnership 2000 Mission to Israel
See ad on page 16

SUPERWEEK

is here.

**Answer the call
and make
your pledge.**

**Superweek
profile:**



**Rabbi
Reuven
Bulka**

Why do you volunteer for Superweek?
Why not? The onus should be on why not to do it. This is the fund that makes the community.

*What do you enjoy the most
from Superweek?*

I always feel a sense of camaraderie. It is a good feeling and there is always the thrill of getting people involved.

Caught in the web

Recently read on www.jewishottawa.org:

"Your PACE and LOJE fund

Two ways to establish a lasting legacy and lifelong investment in your community:

- 1) A Perpetual Annual Campaign Endowment (PACE) is a permanent fund for your community established in your name.
- 2) The Lion of Judah Endowment (LOJE) is a powerful statement of your commitment to tzedakah, providing a legacy for family and community."

Visit the UJA website at www.jewishottawa.org. You may also contribute to the UJA website by e-mailing your 100- to 300-word article to jlepow@jccottawa.com.

Matter for your mind

Experience is a good school but the fees are high.

Heine

Do you know a quotation or short anecdote that reflects the UJA's ideals? Call 798-4696 ext.246, or e-mail jlepow@jccottawa.com.

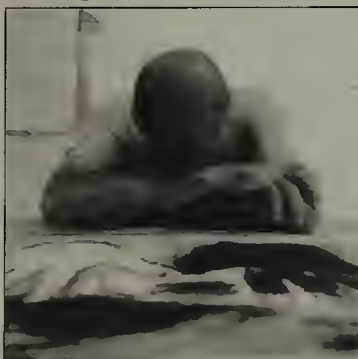
From the mouths of ...

How are you going to spend your last days of summer?

Sleeping and hanging out with our friends.

Harrison F. & Elliot H. age 10, Hillel Academy

I lift up my eyes ...



The immediate and long-term needs of terror victims and their families grow every day. Physical rehabilitation and financial difficulties often lead to despair and confusion for victims. Pictured here: The art therapy room at Natal, an Israel trauma center for victims of terror and war in Tel Aviv.

Do you have a photograph of someone the UJA has helped directly or indirectly? Please e-mail it to jlepow@ccottawa.com, or drop it off at the UJA office.

The bottom line

"Thanks to the generosity of the scholarships provided by UJA more kids had the opportunity to enjoy an incredible summer full of fun and adventure and make memories and friendships that will last forever."

Brenda Schafer, Day Camp Director



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AL-Qaeda and the politics of terrorism

By Maxine Miska

Is terrorism one phenomenon? Many commentators have pointed out that there are differences in the goals of terrorism: the destruction or creation of nations, the eradication of a religious group. There are separatist struggles like the Basque ETA in Spain and religious strife like the "troubles" in Northern Ireland. There is both right and left wing terrorism aimed at existing governments. These targets are concrete and immediate. But can terrorism mutate into newer more deadly forms? Do advances in technology and communication magnify the effects of terrorism and its global impact? Many analysts have pointed out that Al Qaeda represents a different form of terrorism than we have ever experienced. Osama Bin Ladin's movement is a terrorism with a diffuse goal and a symbolic target: terrorism to destroy the Western way of life and its influence on Islam, terrorism that targets visible representations of that way of life like the World Trade Center.

According to an Al Qaeda's training manual translated by the U.S. Department of Justice, the stated goal of Al Qaeda is to establish a government that follows the rules of the Caliphs, to over throw corrupt Muslim governments by force, remove Western influence from those countries, and eventually dismantle the nation-states. What does this mean?

Over the past two years the Vered Israel Cultural and Educational Program has been honoured to have Dr. Henry Habib, Professor



Dr. Henry Habib

Emeritus at Concordia University speak about the political history of the Middle East and the history of Islam. In a series of well-attended lectures, he has laid the groundwork for understanding the ideology, leadership, and religious movements of the Middle East. He has described the Caliphate that governed the "umma," the unified community of Islam, and the rise of militant Islam in the post-colonial world. Those who have attended these lectures can read the Al Qaeda man-

ual without footnotes.

Dr. Habib's next series of lectures, "An Insight into Al-Qaeda," brings this contextual information to bear on a modern and unprecedented form of terrorism that poses a challenge the international order. In three lectures Dr. Habib will examine the rise of Al-Qaeda, its leadership, organization and ideology. He will pay special attention to the global network of Al-Qaeda and its impact on the international community.

A recipient of the John W. O'Brien Distinguished Teaching Award in 1985, Dr. Habib is a highly respected scholar and authority on the politics of the Middle East. He has published two books, articles and book reviews

and is frequently invited to speak on the politics of the Middle East. Dr. Habib's lectures are accessible and lucid; he distills his considerable scholarship into jargon-free and cogent presentations.

The lectures will be held on September 23, 30 and October 9. All lectures begin at 7:30 pm. A series ticket is \$15 for members of the SJCC and \$18 for non-members. Individual tickets are \$7 and \$9. For more information contact Avivit Erlichman (798 9818, ext. 276).

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Difficult year strengthens Israel's resolve

By Rabbi Michael Melchior

It is impossible to look back at the year 5762 without feelings of pain for the hundreds of Israelis who were murdered or maimed during the Palestinian terror campaign that is about to enter its third year. The outgoing year has been a difficult year. As Jews always do before Rosh Hashanah, let us make a *chesbon nefesh*. Let us try to uncover the underlying significance of our troubled times, of this intifada, on a level different from the political/military analyses that we often hear.

I think the intifada appeared in three main forms this past year – each with a special significance. The first form were attacks in youth clubs, discotheques, schools, and school buses. In other words: the murder of our children. The second form was typified by the scores murdered last Pesach on the Seder night. The third was the murder of foreign students, most notably at the Hebrew University just a few weeks ago.



Rabbi Michael Melchior speaks at the rally in support of Israel on April 21 on Parliament Hill. (Photo: Peter Waiser Photography)

The first attacks, on our children, signify our enemies' attempt to murder our future.

The second attacks, at the Pesach Seder, signify an attempt to destroy our freedom, which all Jews cele-

brate at Passover.

The third type of attack, on students who came from abroad to study in Jerusalem, signified an attempt to sever the bonds that connect Israel with Jews all over the world.

We recall that the intifada erupted around Rosh Hashanah two years ago – only a few weeks after our great hopes at Camp David. Indeed, the enemies of peace always strike when peace seems nearest. The plotters of the intifada struck in the wake of our disappointment after Camp David, in a clear attempt to kill all that remained of our hopes to live with them in peace.

If they succeed, if our enemies – God forbid – were ever to destroy our future, destroy our freedom, destroy our bond with the Jewish people, and destroy our hopes to live in peace with our neighbours, they would attain their ultimate goal: the destruction of the promise of Israel, free, safe, and a centre of peace for all Jews.

What, then, must be our

response to the intifada (in addition, of course, to the military response we all understand to be necessary)? How can we foil our enemies' plans? We can do so by redoubling our determination to build a strong, safe, and peaceful Israel that all Jews will be proud of. We can do so by refusing to give up our hope to live in peace with our neighbours. Though we bleed, though we hurt, though we have gone to more funerals this year than we ever imagined we would have, we do not despair. We do not lock ourselves in our homes. We continue to build. We go to work, we go to theatres, we go to concerts, football games, and shul. We visit the sick and wounded, and care for our poor. In brief, we continue to work to make our Jewish state, a model, moral, and modern state.

What do we ask of you, our brothers and sisters in the Diaspora? We ask that you too redouble your efforts to

make Israel strong, safe, and free. We applaud your efforts to correct the disinformation spread by many of the foreign media about what is going on here. Please keep it up. Aware of the pressures involved, we appreciate each and every solidarity mission and/or individual who visits Israel. Please keep coming. We are overwhelmed and greatly heartened when we hear of volunteers like the Jewish doctors who spend vacation time relieving over-worked Israeli counterparts in our emergency rooms and burn wards. Please continue to help.

Sadly, when we look towards the Diaspora for your help, we also see disturbing things. We see the frightening face of a new kind of anti-Semitism that is raising its ugly head – even in the most enlightened, democratic countries. We see a new breed of anti-Semite who paints a false, villainous picture of Israel, and uses it to dehumanize all Jews by

(Continued on page 6)

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'There is something here for everyone to learn'

By Rubin Friedman

According to Les Breiner, chair of the Holocaust Remembrance Committee, when Ruth Braiter, a long time teacher at Hillel Academy, volunteered to coordinate Holocaust Education Week, it was thought of as a task involving making a few telephone calls and arranging speakers for some schools.

"Through her dedication, vision and hard work, Ottawa's first ever Holocaust Education Week (November 3 - 9, 2002) is now shaping up as a varied program with the possibility of touching in some way most of the citizens of Ottawa," says Breiner.

I interviewed her because of her prominent role in this year's efforts and because she represents so well the experiences and thoughts of many children of Holocaust survivors.

Q. What is your connection to the Holocaust and the events in Europe during the Second World War?

R.B.: Both my parents



Ruth Braiter

were born in Poland but managed to escape to Russia after the Germans invaded. They ended up in Soviet labour camps for the duration, which was a difficult life, but which allowed them to survive.

Like many other Jews who returned to Poland after the war, they soon left, particularly following the Kielce pogrom in 1946.

I grew up with stories of the hardships in Poland and Russia and the camps. Stories came in bits and pieces and it took a long time for me to get a complete picture.

My father-in-law also wrote a book about his experiences. It was published for the family. It is a remarkable chronicle about how people kept moving east to escape persecution and death.

Q. What is your direct connection to the experiences of discrimination and racism?

R.B.: I was born in a DP camp in Germany - although others tried to make these initials into a nasty putdown, we were proud to think of ourselves as "delayed pioneers" of Canada.

I grew up in Montreal with other immigrants on Jeanne Mance Street and I went to Fairmont School. I learned of the importance of sticking up for others who were also being discriminated against.

Q. Based on your personal experiences and your many years of experience as an educator, what is your vision for Holocaust Education?

R.B.: I think that we should not dwell on the

Holocaust but rather remember it as an example what can happen to people when racism and discrimination are allowed to go unchecked.

We must use education to reach out to people of all ages and all religions to try to prevent what happened in the past from happening again.

Q. How does this year's Holocaust Education Week reflect your vision?

R.B.: The activities during the week are meant to reach out to the broader Ottawa community through public lectures and cooperation with local schools.

A glance at the program shows we will have outstanding experts such as

Ken McVay, the founder of the Nizkor site, speaking on hate on the Internet; Gary Evans, adjunct professor, department of communications, at the University of Ottawa, who traces the evolution of Canadian-produced images of the Holocaust from the Second World War to the present; Karin Doerr, a lecturer in German at Concordia University and a research associate of both the Montreal Institute for Genocide and Human Rights Studies and the Simone de Beauvoir Institute, demonstrates how Nazi-Deutsch, the language of genocide and persecution, victimized Jews and how they were impacted by

dehumanizing and lethal speech; Battia Bettman who wrote, directed and produced an educational film, *Let Memory Speak*, based on children's diaries, writings and the testimonies of child survivors, and material from participants in the March of the Living; and Jean-Jacques Van Vlasselaer, professor of French at Carleton University and a world-renowned expert on the music of Viktor Ullmann (who wrote his opera, *The Emperor of Atlantis*, in Terezin camp) speaks extensively of cultural life at Terezin and how it can be viewed.

There is something here for everyone to learn.

Israel's determination strengthened

(Continued from page 5)

association. We are determined to mobilize moral people of all nations - Jews and non-Jews - to combat anti-Semitism, so that not a single anti-Semitic incident be tolerated or ignored. More than at any time since 1945, world Jewry must be aware of the danger. Now, unlike in 1945, there is a Jewish state, and Israel will not shirk its responsibility to help coordinate the fight against anti-Semitism, wherever it appears.

5762 was, as I said, a difficult year. But its difficulties must not deter us. The dreams

of the Jewish people are no less important and no less exciting because the outgoing year presented us with obstacles to attaining them. Here in Israel, we continue to live our dream. If our dream were not so great, perhaps we could be deterred. That, I believe, is the essence of our enemies' mistake, and the reason they will not succeed. They cannot understand: Israel is not just a military/political entity, subject to terrorist pressure. Israel is our dream. Only we can understand the greatness of that dream, and the determination of all Jews to make it come true.

May the coming year, 5763, be a year in which we continue to meet and overcome the challenges inherent in Jewish life. May Jewish life in Israel and in every Jewish community abroad be fortified and enriched, and may we be privileged to finally witness Isaiah's prophecy:

"How beautiful it is to hear from upon the mountains, the steps of him who brings good tidings, who speaks of peace; who brings good."

Rabbi Michael Melchior is Israel's deputy foreign minister.

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Meet JNF's

'lonely rangers'

In the Jewish National Fund - Keren Kayemet LeIsrael office in Ben-Shemen Forest, a memorial notice is posted for Shalom Farsik. Shalom died a year ago, not long after retiring after 30 years as a forest ranger. "He was special - he knew every rock, every plant," says Eli Chen.



Mark Klyman

He could sense when a fire was going to break out before it happened," adds Gidi Mastai.

Above Moshav Givat Koah where Farsik lived, JNF has set up a lookout post to watch for smoke that tells of fire. Farsik's widow, Mira, spends her days working on the post. "At night I've got my binoculars out and when I see smoke I call up the rangers to dispatch the fire department," Mira says. "It's in our blood."

On this day, Farsik's 15-year-old son, Eyal, is managing the lookout post for his mother. The work is blind, boring, draining, especially on a murderously hot day like this. Eyal, who studies at a trade school at Kfar Chabad, is asked if he wants to follow in his parents' footsteps. "No, I want to learn a trade that can make me more money than you can make as a forest ranger."

"It doesn't pay," admits Gilad Mastai.

Mastai, Chen and Zion Cohen all grew up as moshavniks - farmers on cooperative agricultural land. "It was completely natural for me to become a ranger," says Chen. "I tried working in a factory, as a carpenter, as a clerk, but you're a robot. Here it's something different every day - planting, cutting, culling, watering," says Cohen.

"I know when it's sundown because that's when my wife calls me to come home. Otherwise I'd just stay here," says Mastai.

The JNF's ranger force is drawn mainly from people who work the land, but fewer and fewer Israelis in this generation are doing that sort of work. Moshavim and kibbutzim are selling off their farms to make way for housing projects or individual dream houses. The sons and daughters of the land are leaving the land and many who stay on work in the city in white-collar jobs.

"The agricultural sector is dying," says Mastai. Where the next generation of Israeli forest rangers will come from is anyone's guess.

A good omen for the new year

For the first time in a decade, the Kinneret's water level is rising! Estimates are that by the end of the year, the water level will be a half metre higher than last year. The reason for the increase is the heavy rainfalls of March and April. These are responsible for the fact that Northern Israel's springs and streams continue to channel tens of cubic meters of water per second into the Kinneret.

By the end of the year, approximately 270 million cubic meters of water will have been pumped out of the Kinneret into the National Water Carrier for small local consumers and for the Hashemite Kingdom of Jordan.

On a daily basis you can plant trees for all occasions. An attractive card is sent to the recipient. To order, call the JNF office (798-2411).

Creating a place of beauty for homeless women

By Ruth Kahane Goldberg

In the middle of Ottawa's downtown core, on a rooftop five storeys up, a synagogue social action project is flourishing. This summer, "The Gardeners" - seven Adath Shalom volunteers - created a little "Garden of Eden" at a residence for homeless women.

From an initial early summer blitz to clear and prepare the soil and plant an array of flowers, herbs and vegetables, members of the volunteer group gardened twice weekly throughout the season, turning an unintended spot into a favourite retreat for staff and residents. "It's just wonderful," says Susan Garvey, director of the Cornerstone Housing for Women agency. "The residents are really enjoying the space."

The garden project was born when Adath Shalom's social action committee approached Cornerstone while scouting out community needs that were a match for the group's interests and capabilities. According to Carolyn Giekes, Cornerstone program volunteer coordinator, who set up the project, Adath Shalom's interest was "really a blessing" because for several years garden care was too time consuming for staff to undertake properly.

"The gardening project fit into all kinds of different levels of what people on the social action committee were looking for," says Adath Shalom volunteer Molly Tepper. "The whole concept of building, growing, giving, tending, nurturing. These applied not only to the garden but we hoped, the rest of the community."

The garden became a place for residents and staff to have picnic lunches and a private spot to read and write, meet with a social worker, and for one resident, to do a favourite craft, wood burning. Several women took the initiative to work on the garden. In late July, the Adath Shalom volunteers invited residents to the garden to share "tea and dessert" after dinner.

But some women found



"Gardener" Alma Norman and "515" resident tend herb garden.

the climb - about 50 stairs in total - an obstacle. "All that climbing is really hard. But I think that everybody likes the flowers. They really appreciate it. So it makes up for all the climbing," says Carol who lives at "515".

At the serene rooftop garden, Social Action Committee Chairperson Ellen Caplan pauses after her weekly gardening session to sit at the picnic table and survey the colourful herb and edible flower bed next to her. Though the volunteers are not prize-winning gardeners, she says, they have achieved something. "From the social action point of view, you feel you are making a statement. There's no immediate reward from the women but you know that they appreciate the effort that we're making ... that people do care about them. It's something special for them," she says.

"We're building our own sense of community and we're building bridges," adds Alma Norman who worked with Cornerstone staff to initiate the project. "Sometimes those of us who are interested in social

justice tend to forget that projects that are not going to change the world or challenge policies are very important for our spirit. I'm sure it gives something to the women at "515" and to us ... just to be doing this because it's lovely to do, because it's going to create a place of beauty and repose."

The residence, located at 515 MacLaren near Lyon, provides safe, affordable housing for 21 homeless

women in the 18-to-80 age group. It ensures basic needs are met and helps open doors to greater independence.

With 24-hour staff support, it is unique in assisting women who are currently unable to live independently, usually because of mental health issues. Cornerstone is a non-profit, non-sectarian agency, established by the Anglican Diocese with government and private funding.



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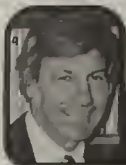
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VAAD Report

Dr. Norman Barwin
2003 Campaign Chair
United Jewish Appeal

Editor's note: Vaad President Gerald Levitz has arranged to share his column, on occasion, with the chairs or presidents of the community's major beneficiary agencies or committees so that they can provide some insight into their operations.

What a year this has been for the Ottawa Jewish community and for Israel. At the rally on Parliament Hill in April, the feeling of unity and solidarity was never more evident. It is for this reason that our slogan for UJA 2003 is: *One community. One commitment.*

Ingrid Levitz (chair of Women's Division) and I are fortunate to have an enthusiastic UJA executive, a dynamic cabinet and a fantastic staff led by Marty Davis. Together we are determined to fulfill our vision of partnership with our community organizations, synagogues and with Israel. We are establishing a tremendous volunteer "home team" for our Ottawa community, but never let us forget that our solidarity and support for Israel is now more important than ever.

During our recent trip to Israel we were overwhelmed by the spirit, resilience and moral fibre of Israelis in these times of crisis and troubles. There is virtually no one who has not been, directly or indirectly, affected by a loss. What was most rewarding was the phenomenal welcome we received for simply coming to Israel.

Yet in spite of the outstanding courage shown by the

Delivering hope, dignity and comfort to those in need

Israeli people, one cannot help but notice the weakening of the economy and social infrastructure, the hotels that are closed, the businesses that are boarded up, and the lack of tourists on the streets.

Canadian assistance and contributions to institutions and organizations assisting victims of terror and their families are met with heartfelt expressions of appreciation. Again and again, we were thanked for simple being in Israel.

What then is our dream and vision for the year ahead? To paraphrase Martin Luther King ...

I have a dream that UJA will be recognised as our community treasure chest, a resource for the whole community – One Community. One Commitment.

I have a dream that UJA will partner with the Vaad, synagogues, all our agencies, and schools working towards a common purpose to make our Ottawa Jewish community an even better place.

I have a dream that UJA will deliver hope, dignity and comfort to ordinary people facing extraordinary needs, from delivering care to families in distress, classes for developmentally disabled and disadvantaged children, counselling for victims of abuse, violence and terror and job-retraining for the unemployed.

I have a dream UJA will deliver support to the elderly, provide medicine, clothing to the needy, meals on wheels and housekeeping to the homebound - a continuum of care to our own parents and grandparents.

I have a dream that UJA will enable people to make the spiritual connection through financial assistance to

schools, adult education, synagogues, SJCC, Tamir, Hillel Lodge, JFS, and all other agencies in need.

I have a dream that UJA will build a united community and enhance the continuance of Jewish values and tradition through education, providing solidarity and confidence to overcome the forces of anti-Semitism.

I have a dream that UJA will be able to assist Israel and help Jews in distress wherever they may live. This includes assistance to the Jews of Argentina and Ethiopian Olim. For these important reasons, we have a plan for a two-line campaign.

I have a dream that all Jews will visit Israel in times of both crisis and peace.

I have a dream that UJA will, through our message of *One Community. One Commitment*, uphold the ideals of a unified community that addresses the needs of its weakest members and its most vulnerable, and ensures Jewish continuity, locality and worldwide.

I have a dream that UJA will continue to enrich our ancient traditions of social justice, loving kindness and responsibility for each other. The traditions that cradle us from childhood to old age – traditions the world has never needed more.

Many of these dreams are already in place, as we in Ottawa are fortunate to live in a vibrant and secure Jewish community. Long may we live in good health to enjoy the wonderful opportunities we have for a quality of Jewish life par excellence.

On behalf of the UJA Campaign Team we wish you and your family a happy and peaceful year.



How I see it

Bob Dale

On Succos, it is customary to recite the *Ushpizin*, a prayer that invites seven exalted guests to join us when we enter the succah. These are no ordinary guests: they include Abraham, Isaac, Jacob, Moses, Aaron, Joseph, and David. The *Ushpizin* prayer changes slightly each day, so that we invite each of these guests, in turn, to lead the way into the succah ahead of the others.

Abraham guides us on the first day, and we're told he appears first because the rabbis wanted to recognize several of his worthy character traits. They include his loving kindness, above all to his wife Sarah. By all accounts, Abraham and Sarah had a jewel of a marriage, their love for each other growing daily despite the strains associated with moving to a strange land, encountering often hostile neighbours, and coping with the heartache of infertility.

Another notable trait was Abraham's wisdom. We learn, for example, in *Parshas Lech Lecha* (Genesis 12) that Abraham and Sarah grew up in Haran, a city that was full of wicked people. One was Abraham's father Terach, who sold and worshipped idols. Despite the close family ties, Abraham was wise enough to realize that things were so bad, and so irredeemable, that he had no choice but to leave.

Unfortunately, there are people who never leave intolerable situations. Among them are those who live with spousal abuse. According to the Department of Justice, spousal abuse can take several forms. One is physical abuse, which involves using force in a way that injures someone – or puts them at risk of being injured. This includes beating, hitting, shaking, pushing, choking, biting,

Spousal abuse is our problem too


burning, kicking, or assaulting with a weapon. Another is sexual abuse, which includes all types of sexual assault, sexual harassment or sexual exploitation. A third type is emotional abuse, which includes verbal attacks like yelling, screaming and name-calling. A fourth is economic abuse. This includes stealing from or defrauding a spouse, withholding money necessary to buy food or medical treatment, manipulating or exploiting a person for financial gain, denying them access to financial resources, or preventing them from working.

It's hard to obtain a complete picture of spousal abuse because it often remains hidden. Some victims never tell anyone about the abuse because they are emotionally attached to the abusive partner or have strong beliefs about keeping their relationship or family together. Regrettably, the latter group includes many Jewish women. Several U.S. studies have shown that between 15 to 25 per cent of Jewish women are abused, a rate comparable to that of non-Jewish women. These Jewish victims of abuse come from all parts of the community, Orthodox, Conservative, and Reform.

There is, distressingly, one big difference between Jewish and non-Jewish victims of spousal abuse, namely that Jewish women wait longer than non-Jews to ask for help, or may not ask for help at all. Social worker Lora Griff, who was quoted in a *Washington Jewish Times* story, explained that Jewish women feel it's their role to provide peace in the home, or *shalom bayit*. When violence or abuse erupts, many women feel responsible, a notion that is often reinforced by their abusers. Another issue is that Jewish women who are accustomed to a certain socio-economic status can be reluctant to leave because they can't duplicate that lifestyle alone, and feel guilty about depriving their children. Another factor, says Griff, is that because rabbis don't talk about domestic violence in their sermons, women feel nobody is really interested in the issue. Another problem is that many women try to deny that spousal

abuse is happening to them, because as the Chosen People, we are supposed to be operating at a higher moral level than anybody else.

Well, spousal abuse *does* happen in Jewish homes, even here in Ottawa, and it's time we did something to counter it. Our challenge is to provide the type of community support that encourage its victims to speak out about such indignities; and if necessary, assists them in leaving their abusive circumstances. Our goal in Jewish family life should be to encourage people to build the kind of loving relationship that Abraham and Sarah shared. But we should also make it easier for people to leave, when (as when Abraham and Sarah departed from Haran) things have become so bad that there is no other available choice.



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Editor

Barry Fishman

I fondly remember the excitement of Kol Nidre night when as a child I sat with my father waiting for my uncle to begin the services in our small town shul. Neighbours noisily wished each other a "Good Yom Tov," an easy but meaningful fast, and chatted about the day's events as their children ran around talking to their friends. A pleasant typical Erev Yom Kippur scene.

Cantor Moshe Kraus remembers another Kol Nidre night – one he would rather forget. I knew this because he sent me a fax about a friend of his, Rabbi Zvi Asaria who died recently in Israel. This led to a phone call and Cantor Kraus and I got talking.

At his funeral, attended by hundreds of mourners, Rabbi Zvi Asaria was eulogized by the chief rabbi of Israel, the chief rabbi of Haifa and the former chief chaplain of the Israel Defense Forces. By all indications, the former chief rabbi of Germany was a revered, dedicated, spiritual leader who pursued peace and goodwill between Jews and non-Jews.

He was also a colonel in the Yugoslavia army and spent four years in various prisoner of war camps in Germany after being captured by the Nazis in 1941.

Liberated by the British in 1945, Rabbi Asaria immediately went to the Bergen Belsen Concentration Camp and dedicated himself to the spiritual needs of the survivors. It was here that he met camp survivor Cantor Moshe Kraus. With the help of two other rabbis they would bury the thousands of abandoned corpses and those who had died after the liberation in mass graves. Rabbi Asaria became a source of encouragement to the survivors, help-

ing them to rebuild their lives. He became chief rabbi of the Jewish congregations in the British Zone in Germany and Cantor Kraus became his general secretary.

Had it not been for a British soldier who liberated and took Cantor Kraus to a hospital, he would never have met Rabbi Asaria. At the hospital the doctors, knowing that too much food would kill him, fed the cantor only porridge and liquids until his system was strong enough to eat regular food. Ironically thousands were to die after the liberation because of the food they were given.

Cantor Kraus remembers Rabbi Asaria as a learned, cultured, well-spoken man "who could have gone anywhere and done anything." Instead, throughout his life, "his goal was to help as many people as possible." He was, says the cantor, someone with a "good word for everyone."

A year after the liberation, Cantor Kraus and Rabbi Asaria found themselves in a former Nazi sports hall in Bergen Belsen with thousands of congregants waiting to begin the Kol Nidre service. Earlier, the rabbis had drawn from a hat to see who would address the congregation on this most solemn evening. As the rabbi chosen, Rabbi Zelmavitz, looked around the room and turned to Cantor Kraus with tears in his eyes, telling him how many times he had written and rewritten his sermon and nothing seemed to work "Moshe the singer, what can I say to our people?" asked the shaken rabbi. Cantor Kraus looked around the room and said, "Speak about what you hear."

And so the rabbi did. He talked about how, before the war, on Kol Nidre everyone came to shul and how the noise level was unbelievable. He spoke of the children and how parents had to quiet them down before the services could begin. And then he spoke about how quiet it now was without the children. Where are the children?

Cantor Kraus says the service had to be delayed because the "crying was unbelievable."

For the past 21 years, Cantor Kraus has been the cantor

for the High Holidays at the Great Synagogue in Budapest. I hope the noise level is "unbelievable" before the service begins on Kol Nidre with lots of children running around.

And for us on Kol Nidre night, let us take a moment to remember the children who have perished in the Holocaust and those who have died in the terrorist attacks in Israel. And as you look around your shul: smile at the young ones as they excitedly await the beginning of Kol Nidre.

The tale of the two papers

It wasn't because we were so proud of the community-wide Rosh Hashanah *Bulletin* that we sent a few of you more than one copy in the hope that you would read it twice.

OK. I do admit we want as many people as possible to read the *Bulletin*. So this year, in an attempt to do just that, we used a different database to reach as many unaffiliated Jews and potential subscribers as possible.

What we did was try to merge about four different databases to come up with the new expanded list. If your name appeared slightly differently on one of the lists and if we didn't catch it, you may have found yourself with an extra paper.

The good news about our new list is more people got to read the people. The bad news is a few got to read it twice.

If you were one of those who received more than one paper, please let us know so the next time we do a community-wide edition you won't get two copies. Call Beverly Cogan-Gluzman, *Bulletin* business manager (798-4696 ext. 256).

Readers and advertisers are advised that the next edition of the Ottawa Jewish Bulletin will be published on MONDAY, SEPTEMBER 30, 2002.

The deadline date is Wednesday, September 11, 2002.



From the pulpit

Rabbi Steven Garten
Temple Israel

The images were very familiar. I had experienced them before. Hundreds of thousands of young people soaked by rain were oblivious to the elements. Their focus was hypnotically directed toward the stage. It appeared as if nothing could distract them from their sacred task. In 1969 the stage was set up in a farmer's field near Woodstock New York. The hypnotic trance was induced by a series of musical icons that one after another carried the audience to theether world, to another dimension. In 2002 the stage was set up on an abandoned Canadian Forces Airbase and a frail, elderly, Polish Pope, induced the trance. How is it possible that John Paul II could produce the same response as Jimmy Hendrix or Crosby Stills and Nash?

I am sure that someone will find the answer to this anomaly worth a Ph.D., however as we Jews enter the period

The Pope, Jimmy Hendrix and Yom Kippur

known as the High Holy Days the answer is more accessible than a doctorate dissertation.

The Pope and the magical musicians at Woodstock touched the spiritual core of the participants. Sometimes the word spirituality is trivialized and a spiritual person is thought to be one with a faraway look and a cryptic smile. But true spirituality is both more mundane and more mysterious.

Being spiritual cannot simply mean that we feel good or exalted. It means more than enjoyment or celebration, in spite of the comments made by the CBC during the Pope's mass or those made during the Woodstock movie. Spirituality is a stirring in the depths. Spirit originates beneath the surface, though the experiences of life are often what enable us to explore more deeply.

One of the lessons of spirituality that our tradition teaches is that spirituality is not a solitary affair. True spirituality means a relationship with other human beings and with God. Spirituality is expressed Jewishly in the bridges we forge with others from the centre of ourselves.

It is this ancient perspective of Judaism, which sets our *Yomim Noraim* apart from International Youth Day and rock

concerts. We seek God's presence in the context of community. Community is not formed in a weekend or even four days. Community is created through the ongoing celebration of life's vicissitudes with the same people over and over again. We seem to come together as a full community, a sacred community, only twice a year. I wish it were more often, I wish that it felt more like a rock concert. But it is not my wishes that will cause a change. It will only change when we come to a spiritual relationship with our God, with ourselves, with our community.

How do we achieve this spirituality? The Talmud teaches that unlike human beings, God loves broken vessels, those who are open enough, and humble enough, to allow them to be cracked, hurt, and healed. Openness is not only vital to human connection; it governs our relationship with the Divine as well. To be a spiritual person means to seek out others, including God, and to permit them to seek back.

If we open ourselves to the music, if we open ourselves to the prayers, if we open ourselves to each other we will feel the power of Yom Kippur, and we will not have to have travelled to Toronto or Woodstock, N.Y.

YOM KIPPUR • September 16



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Dave Brown to open 2002 -2003 Prime Time season October 10

By Gord Spergel

On Thursday October 10, 2002, journalist Dave Brown, senior editor of the *Ottawa Citizen* and author of the popular daily column *Brown's Beat*, will be the guest speaker at the opening meeting of Temple Israel's Prime Time.

Brown's Beat describes day-to-day happenings in the community and reflects the heart of Ottawa. The title of his talk for Prime Time is *The Ups and Downs of a Journalist*.

Prime Time is held at Temple Israel on the second Thursday of every month and features a delicious buffet lunch followed by a speaker. It is open to the entire Ottawa Jewish community.

An annual membership in Prime Time costs \$10. The cost for each luncheon session is \$8 for members and \$10 for non-members.

Reservations for each session may be made by calling Dorothy Browns at 722-1507 or e-mailing Harry Gross at harryg@cyberus.ca.

The program for the new season is exciting and wide-ranging.

On November 14, Gord Spergel will talk on *Appreciating Classical Music*.

On December 12, Rabbi Steven Garten will speak on *The Power of Jewish Stories*.

Other topics scheduled for 2003 include *The Joy of Lex* (or *That's Not What I Said*), *Backstage at the*

NAC, *Book Reviews*, *Educating Young People about the Holocaust*, *Yiddish Folk Music*, and a visit to the

Museum of Civilization. Further details will be announced throughout the coming season.

JET unveils "Jewish Life From A-Z"

Jewish Education through Torah (JET) will provide a new comprehensive course entitled *Jewish Life from A-Z* for people who want to move beyond an introductory level of study.

The course is divided into four semesters of five weeks apiece. Each weekly evening session of one and a half hours comprises both a lecture and a practicum.

Lectures delivered by JET staff include topics such as: creation, suffering, transmission of Torah, Shabbat, trust in God, sexuality, Oral Law and more.

The practicum component allows participants to practice reading and performing different mitzvot and customs that arise during the course of the Jewish

year. Examples of such are: making kiddush, kindling Chanukah lights, blessings, participating in a Passover Seder, Lulav and Etrog, and the havdalah ceremony.

Jewish Life from A-Z is designed for those students that have taken JET courses *Hebrew Reading* or *Basic Judaism* as well as for those who have had a formal Jew-

ish education but have not had the opportunity to follow it up for a long time.

This course joins other JET course offerings listed in the SJCC program guide and will be given on Monday nights at 8:00 pm starting September 30.

For more information, please contact the JET office (798-9818, ext. 247) or e-mail jett@jccottawa.com.

Jewish Learning Institute comes to Ottawa: inaugural course begins on October 15

A revolutionary concept in Jewish education has arrived. It has a university-style curriculum, has been designed and prepared by recognized authorities in the adult education and traditional Jewish teaching fields, yet it is interactive and accessible to all. The Jewish Learning Institute (JLI) is introducing this new educational program in over 60 cities worldwide and the three-course program begins at the Soloway JCC October 15, 2002.

This in depth introductory program to the essentials of Jewish literacy has been created so it is affable to people of all backgrounds and levels of Jewish knowledge.

The program begins with the structure of Jewish law, and continues with Jewish mysticism and Jewish perspective on character development and relationships. It is designed to provide a

deeper understanding and appreciation of Jewish thought, heritage and tradition, and enables students to achieve basic Jewish literacy and an understanding of cardinal Jewish beliefs and observances.

The JLI is the first international endeavour to present traditional Judaism in a professional, innovative, academically challenging yet accessible format. Authorities on each subject have organized the curriculum and teaching materials for each course.

JLI's mission is to become the pre-eminent institute for university-accredited adult Jewish learning. "The JLI allows you to share scholarly research, critical analysis and intense discussion with exciting instructors and classmates," said Rabbi Menachem M. Blum, executive director of OTC and

host of JLI in Ottawa.

The first course, "From Sinai to Cyberspace: The structure and relevance of Jewish law," will be held eight consecutive Tuesdays beginning October 15, 2002 from 8:00 to 9:30 pm at the

SJCC, 21 Nadenolny Sachs Private.

The course fee is \$50 and includes textbooks and refreshments. To register or for more information please call 823-0866 or visit www.JLlcentral.com.

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For a complete listing of what's happening at the SJCC Fitness Centre, schedules and pricing see the Fall Winter 2002-2003 SJCC Program Guide or call 798-9818 ext. 278.

Peddling a way of life for early Ottawa Jewish immigrants

By Benita Baker

In 1915 when Lazarus Greenberg needed to earn money, he went to City Hall and paid \$10 for a peddler's licence. "What else could I do?" he asked in a 1975 tape recorded interview with archivist Shirley Berman. "I had no trade so I became a peddler."

Peddler. The word instantly brings to mind a way of life for turn of the century Jewish immigrants. Arriving in Canada with no skills, little money and an immediate need to support a family, many Eastern European Jews turned to peddling. On foot, with a push cart or by horse and wagon, the peddlers sold fruit, linens, clothing, and rags.

Peddling was a common occupation for Ottawa's early Jewish immigrants. A peddler could become very successful, even wealthy, and was considered a role model. Many turned to peddling because other jobs did not permit them to observe Shab-



Chicken vendor in Ottawa's Byward Market.

(Photo courtesy of Ottawa Jewish Archives)

bat. Language was a problem for immigrants but you didn't have to speak much English to be a peddler.

David Appotive's father became a fruit peddler after his family arrived here in 1924. Although horse and wagon rentals were available on a daily basis, David's father had his own and would buy fruit every day from the farmers in the market to peddle in the city.

The kids would peddle also. Appotive remembers that when he was ten years old he would load up his little wagon with strawberries every day after school to sell in his neighbourhood. Morris Cantor also helped his peddler father by selling overripe bananas - three dozen for a quarter.

The peddler calling "rags for sale" was ever-present. The rag peddlers sold a lot more than rags. They were really buyers and sellers of

junk - metal, bottles, old clothes, old furniture and even bones. Mervin Blotstein's family owned a used furniture store in the market during the 1930s and 1940's. He remembers the rag peddlers regularly stopping by to sell his father used furniture. Because of what they collected and where they collected it, some considered rag peddling a degrading occupation and equated it with begging. Prejudice against the "Jew peddler" was the unfortunate result.

Lazarus Greenberg started out going door-to-door on his bicycle selling "soft goods" - sheets, towels, pillow cases - which he carried in a suitcase. During his 30 years as a peddler he entered thousands of homes, sometimes with such regularity that he felt like part of the family.

The secret to his success was allowing his customers to buy on credit, something not yet available at retail stores. They could buy items from him that they would otherwise not be able to have if they had to pay cash in full at a store. He would collect weekly installments of twenty or twenty five cents and remembers that "you had to be there on the spot when they got their pay or it was gone 1-2-3."

When Freiman's and Caplan's became established stores, they supported peddlers like Greenberg by allowing the peddler's customers to buy on credit. These customers would present the peddler's card and take the merchandise without paying. It was the ped-

dlers responsibility to pay the store for the item (at a discounted price) and then collect from the customer.

Now that shopping malls and big box stores are everywhere, it is hard to imagine a time when buying from a peddler was convenient and affordable. Peddling, once so common, is now consigned to the history books.

It provided the means for many Jewish immigrants to succeed and to establish themselves as part of the community. It is part of the history and folklore of Ottawa's Eastern European immigrants and certainly an

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Sephardic artists to be featured at Arts Alive

By Pamela Rosenberg

Arts Alive 2002 focuses on the traditions of Sephardic Jews and to help celebrate their rich and dynamic heritage the two-day cultural fair will showcase the works of several Montreal-based Sephardic artists including Michel Harrouch and Isaac and Barbara Bensaya.

Originally from Venezuela, Isaac and Barbara Bensaya work with design motifs derived from Sephardic culture and draw inspiration from the Torah. Isaac has created a series of painting based on the *parashat hashavua* - the weekly Torah portion, done in a bold primitive style and with a similar "directness and intensity" paints personalized

ketubah (marriage contract).

Barbara's medium is clay with which she sculpts Sephardic themed menorahs, Shabbat candelabras and Yahrzeit candle holders. One of the couples more interesting creations is a reproduction of a chanukiya used during the Spanish Inquisition which is flat so that it could be hidden under a bed during the times when Jews could not practice their religion.

In the 1980's the Bensaya's studied the art of the aboriginal people and their traditional pigments in the Amazon Basin. They worked towards the protection of the environment and were eventually forced to leave Venezuela during the perse-

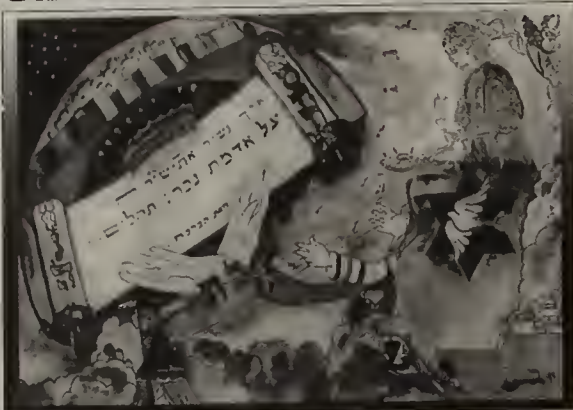
cution of political activists and intellectuals. They were aided by JIAS and settled in Montreal.

Also on the bill for Arts Alive is Moroccan-born Michel Harrouch, another talented artist fascinated and inspired by biblical events and the holy scriptures of the Jewish tradition.

While water colour is Harrouch's tool of choice for expressing his vision, permanent ink plays a vital role in his work as it allows the artist to create a contrast in comparison with the water colours. Harrouch is very meticulous when it comes to the details of his art.

His style is influenced by his wildness in colours and his obsession about details and although his work is bright and bold the artist himself is colour blind, something renowned artist Haim Sherf told him was an advantage because he would not be limited by the use of colours.

Harrouch also paints more personalized works of art based on a persons "pasuk," a sentence from the torah



Michel Harrouch is fascinated and inspired by biblical events and the holy scriptures of the Jewish tradition.

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Isaac Bensaya draws inspiration from the Torah: *Yehoshua et les Sions*.

which begins with the first letter of their name and represents their inner character. He finds the name in a book, matches it with the appropriate passage and creates a painting based on their personal passage.

Many of his paintings,

Ketubot in particular, feature calligraphy in Hebrew, a very demanding art form which he has mastered with great dexterity.

In addition to being an artist Harrouch is a teacher and a stage and screen actor.

The works of these artists

and others will be open to the public at the Arts Alive Cultural Fair starting November 16 at 8 pm and all day Sunday. Those with patron tickets to the Henna Party will also be invited to the exhibition opening and reception before the public opening.

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Book explores the failure of Muslim civilization in the modern age

*What Went Wrong?
Western Impact and
Middle East Response*
By Bernard Lewis.
Oxford University Press.
180 Pages.

The manuscript of this hugely welcome essay by the dean of Middle East historians was completed on the eve of September 11, 2002. It is to the immense credit of Bernard Lewis that not a single sentence in this interrogation of Muslim

civilization had to be changed.

In telling his story about the origins, development, expansion and vicissitudes of the Muslim world, the Princeton professor adopts his habitual low-key and unhysterical style in trying to understand how a civilization that once reached the apogee in religious, scientific, military, technical and philosophical spheres, fell disastrously from that perch at the dawn of the modern age.

It has been said that the vices of a civilization are the result of a surfeit of its virtues. The dictum applies directly to Islam, which from its birth in the seventh century scored amazing successes on the battlefield, successes which led it at one point to dominate Asian and European topography from Arabia to Spain, Portugal and parts of Italy. In the early Middle Ages, before the crusades, Islam had vanquished Christianity.

Reviewed by Arnold Ages

Islam's dominance of such a large land mass led it to develop a kind of triumphant insularity in which everything outside the sphere of its religion was considered to be tainted with infidel contamination and hence, either dangerous, unimportant, inconsequential or of no serious use. In this context, the reader learns that even clocks and timepieces were rejected by the pre-modern Islamic societies. This closing of the Islamic mind led to unanticipated challenges in the latter Middle Ages when European weaponry and military tactics began to take their toll on Muslim armies.

In rehearsing the Muslim response to the West, Lewis pries open a great deal of documentary evidence from Turkish, Persian and Arab sources, many of them reflecting official government views. The documents in question are small in

number because Islamic governments, at least until the nineteenth century, were uninterested in maintaining diplomatic relations with what were deemed to be inferior, infidel societies. This religiously inspired xenophobia also explains why such western phenomena as music and the novel never made any inroads into Islamic countries.

When those governments did initiate contact, for complex reasons, their responses to the civilization of the West were limited. In part, because knowledge of European languages was frowned upon. European books, with rare exceptions, never penetrated Islamic society. Once the Muslim world developed a cadre of translators and students who lived for lengthy periods in the West it was not long before western ideas began to penetrate the consciousness of Islam.

It is not surprising therefore, that in several of the Turkish letters quoted, absolute astonishment is expressed by an ambassador over deference paid to women in European societies. One explanation for this favouritism towards women offered by the emissary was the role of Mary in Christian thought.

Lewis observes that three categories of people under Islamic law suffered from inequality - infidels, slaves and women.

The first two, however, could improve their lot by converting to Islam or receiving freedom. Women

alone could not alter their status. This stood well with Muslim rulers who believed in the Koranically sanctioned subservience of women.

When European hegemony began to expand into previously impregnable Muslim lands - Napoleon's easy conquest of Egypt - to cite one example, Islam as a corporate entity began to ask what went wrong. The answer could not be Christianity because it had been superseded and perfected by Islam. Muslim thinkers, moreover, rejected the idea that western science and philosophy might have

(Continued on page 15)

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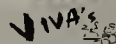
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Bernard Lewis: What went wrong?

(Continued from page 14)

played a role in European expansionism because both of those disciplines had been invented by Islam!

The classic response proposed four hundred years and repeated yesterday by every Islamic fundamentalist is that only a return to the values of a true Islam can return the *umma* to triumph of yesteryear. It never occurred to Turkish, Persian or Arab thinkers that there might be something awry in the fabric of Islam itself, which explained the evanescence of its civilization. Such a thought would have been tantamount to heresy.

For a while some Muslim writers saw in the example of the French Revolution a de-Christianized, therefore plausible model to be followed in order to replicate the West's dynamic political and technological progress. This feeling did not last long once it was realized that the Revolution's legacy was a secularist one and thus anathema to God-fearing Muslims.

Lewis is undoubtedly correct in noting that the idea of secularism, that is to say a non-religious magistrature, is an invention of Christianity rooted in the famous aphorism "Render unto Caesar what belongs to Caesar and unto God what belongs to God." The evolution of secular governments in Europe, perhaps one of the secrets of the West's triumph over Islam, can neither be understood nor factored into Islamic civilization - which never recognized such a dichotomy. From its inception under the Prophet Mohammed, Islam deployed a perceptual environment in which there was no distinction between reli-

gion and state.

Despite the rigidities of Islamic theology, changes did occur by the nineteenth century with regard to the treatment of women, slaves and non-Muslims.

**To lay all the blame
for the slippage on Islam,
says Lewis, is wrong.**

A kind of unofficial tolerance inserted itself in several Muslim countries perhaps because people are fortunately inferior to their philosophy. Lewis is particularly interested in the slave issue (he has published a whole book on slavery in Islam) and he observes that western abolitionist pressures especially from England did have some effect on that institution in Islam but he also points out that the treatment of slaves there was exemplary when compared to their plight in North and South America.

One of the major points in this stimulating essay is an examination of the role of the Muslim cleric and the mosque. Lewis devotes several pages to explaining that the concept of the church, so important in Christianity (as is the chain of ecclesiastical authority) is totally lacking in Islam. There is no priesthood nor bishop nor pope nor religious hierarchy in Islam. It would have been helpful had Lewis explained how, in the absence of such individuals and institutions, Islam has been able to generate such a large body of powerful religious freelancers - mullahs and imams and ayatollahs whose Friday sermons send the Muslim "street" into frenzies.

In the conclusion his magisterial inquiry Bernard

Lewis dispassionately asks why the discoverers of America set sail from Spanish and Italian Christian ports rather than from Muslim Atlantic ports? Why did Europe achieve such stun-

ning scientific and industrial breakthroughs when one might have expected such achievements from Muslim cultures? - which, were the foyers of advanced and progressive thought when Europeans were still living in caves.

To lay all the blame for the slippage on Islam, says Lewis is wrong because the same religion at one time was the regenerating station for old ideas and the introduction of new ones. In the medieval period Islam was far more tolerant than Christendom towards minorities however much their rights were regulated by the Sha'aria.

In the penultimate section of his treatise Lewis offers some reasons for what went wrong to factors which this reviewer has not encountered before: - the

relegation of women to an inferior position - thus depriving Islam of intellectual potency, the exhaustion of precious metals, inbreeding due to marriage among cousins, and the depredations of the goat which rendered infertile rich agricultural lands. Lewis even refers to the absence of wheeled vehicles as a factor in the decline of Islam.

Lewis has some sage advice for the Muslim nations of the world who want to avoid having the suicide bomber become the modern metaphor of their civilization. The blame game should stop and "if they can abandon grievance and victimhood...and join their talents and energies...in a common creative endeavor, they then can once again make the Middle East, in modern times as it was in antiquity, a major center of civilization."

Halevai!

Arnold Ages, a professor at the University of Waterloo (Ontario), can be reached at sages@ca.inter.net.



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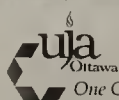
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The consequences of anti-Semitism

By Keith Landy

One year ago, as we began our observance of Rosh Hashanah, the flames at "ground zero" continued to smoulder, and the dust of the fallen World Trade Center had literally not yet settled. While the Jewish people were still reeling from the just-completed shameful travesty of the so-called UN World Conference Against Racism in Durban, South Africa, the scourge, scope and capacity of international terror revealed itself to what became a traumatized world.

It is often said that the world changed on September 11. A more apt description would be that it was not the world that changed but people's understanding of it as its dark side became exposed. For the Jewish people, however, the existence of a resilient and sustained international terrorist infrastructure buttressed by an ideology of hate was not news. Although we had been facing terrorism for decades, for us the current war on terror began one-year prior.

It was two years ago on Erev Rosh Hashanah that Arafat unleashed his murderous war against Israel. Palestinian suicide bombings and shootings have murdered hundreds of innocent Israelis and injured many more. In short order, the effects of that campaign rippled throughout the entire globe as dormant strains of anti-Semitism were stirred, cascading their way through Muslim and Arab lands, Europe and even to the streets of our cities here in Canada. Two years later neither the war nor the anti-Semitic fallout shows signs of abating.

As Jews, we knew all too well that what connected Durban and the horrific ter-



Keith Landy

rorist acts of September 11 was the truism that evil words lead to evil deeds. Anti-Semites of the 21st century, be they Islamists, radical Arab nationalists or neo-Nazis, without abandoning their intention to deny Jews equal rights, go one step further: to delegitimize the world's only Jewish state.

On Rosh Hashanah, it is the anniversary of creation, *Bri'at HaOlam* that we commemorate. As we begin this time of personal reflection and retrospection, it is hard to ignore the tumultuous events that coincided with this period in the last two years, the ramifications of which are still being felt daily, most severely of course by our Israeli brothers and sisters. It is from their heroism and courage that we draw our inspiration and our unshakable confidence in the perpetual triumph of the State of Israel over the forces arrayed against it.

We do so because Israel and the Jewish people, Zionism and Judaism are inextricably intertwined as part of a single body. Israel is the fulfillment of Jewish destiny and the culmination of the Jewish people's striving for liberation, self-determination and self-realization. Its re-establishment

was an act of national redemption, which successfully undid the tragic condition that made of our people the perennially most persecuted minority in history. An attack on one is an attack on the other. Both are anti-Semitism.

It is the task of Jewish defence to preserve the status of Jewish communities as integral parts of their societies and the only Jewish state as an integral part of the community of nations. Many have to be reminded what they seem to have forgotten: that though anti-Semitism begins with the Jews, it never ends with them. The ultimate aim or consequence of anti-Semitism is the destruction of pluralistic democracies. Ridding the world of anti-Semitism, therefore, is a part of defending the values that Canadians and Israelis cherish and share.

Rosh Hashanah ushers in the *Yomim Nora'im*, a time for spiritual renewal through prayer and self-examination. We ask forgiveness and make amends as we acknowledge our sins and strive to correct our faults. Especially in these difficult times, we draw comfort from our faith, the traditions that we treasure and those that we hold most dear – our families and friends, Israel and Canada. Despite the problems confronting us, we are secure in the knowledge that as we face the challenges, our people, in Israel and in the Diaspora, are as strong, united and resolute as at any time in our history.

Let us pray for peace in Israel and for a better world. I wish you all a sweet year and a meaningful fast.

L'Shana Tova Tikateivu.

Keith Landy is the national president of the Canadian Jewish Congress.

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Wilma Pinkus wins 2002 Ottawa Watercolour Society Award

By Sharon Abnon Drache
Making still life beat with a human heart is one of the goals of watercolorist, Wilma Pinkus, winner of 2002 Ottawa Watercolour Society Award. Founded by Morton

Baslaw, 45 years ago, the OWS lists 200 plus members, who exhibit locally and compete annually. Baslaw says: "The purpose of the award is to prepare these visual artists for the *snottery*

they will have to endure when and if they become famous."

Like Baslaw, Wilma Pinkus regards *snottery* with healthy skepticism: "Winning the award which has no

financial remuneration is like being the best cow at the Royal Winter Fair," says Wilma while discussing the winning painting: *Iconography of 50 Years Marriage*, a gift created for husband, Philip, last fall when the couple celebrated their golden wedding anniversary.

Of the winning iconography, composed of mementos from extensive travel, and gifts from their three sons on special anniversaries, in particular, a 25th anniversary sterling silver vase with a clump of bittersweet from the Byward Market, Wilma says: "The bittersweet are brilliant orange, but they also have red in them, and they are very deceptive, because when you get up close, they start to look dull, and that is tough to deal with when you are painting..."

Morton Baslaw describes Wilma's use of colour as vibrant, joyful and full of hope." Wilma elaborates: "I am obsessed with a desire to depict the brilliance of light. When colour radiates I can almost taste it, and I am constantly working to capture that taste." Working on 300 pound paper adds a certain density as she applies colour on top of colour, making her watercolours resemble oil paintings to the untrained eye.

Retired from teaching art in Ottawa for 32 years at Fisher Heights, the School of Commerce, and Canterbury and presently confined to a wheelchair because of multiple sclerosis, she continues to teach promising students privately.

Linda Divon, wife of the Israeli ambassador to Canada, feels privileged to be counted as one of Wilma's "promising students." Divon started oil painting in Israel, and was attracted to her work because of its resemblance to the oil medium. She is also impressed with Wilma's tenacity in both her art and life.

For example, she refuses to classify her MS as an illness. "It is a blasted inconvenience," she says not-so-casually, referring to the chronic disorder she has continuously and courageously



Wilma Pinkus and her best boy Phil, 51 years ago.

bucked from the day she was diagnosed 33 years ago.

Back to Wilma's award-winning iconography of 50 years of marriage to Philip Pinkus, a retired federal civil servant and Second World War Jewish veteran, or as Wilma calls him in show biz parlance, her *best boy*. The term refers to the designer of a film scene, pre-shoot. And since so many of Wilma's paintings are done while she and Philip travel, *best boy* admits to shouldering a lot of responsibility. "I have to assemble Wilma's wheelchair, position her so that the sun is shining behind her, set up an umbrella, and pile up boxes to rest her paints and brushes on. And I have to remind her to eat and drink, because she can get lost for 5 or 6 hours when she is painting!"

While travelling with Wilma presents challenges, Philip says, "The encumbrances fade away, when I see the result." He points to Wilma's watercolours of fields of sunflowers, completed near Vincent Van Gogh's studio at Arles in France. In poignant contrast to those of the famous Dutch artist, whose emotional resonance are wild and foreboding, Wilma's sunflowers dance in a steady, slow, radiant movement.

Since the Ottawa Watercolour Society 45th annual Chelsea exhibition in May, Wilma's watercolours have appeared in two additional summer shows. The 4th annual Glebe Art in our Gardens' Studio Tour showcased late spring offerings painted by Wilma in various Cleeve Avenue neighbours' backyards (the paintings range from \$200 to \$600). As well, paintings of Nova Scotia (starting at \$500 and mostly in the environs of Mahone Bay) were featured at the Philip K Wood Gallery in Almonte.

A favourite watercolour of Wilma's from the latter exhibition is of Indian Bay not far from Mahone Bay Village where Wilma and Phil vacationed last August. The hilly area in the upper right of the painting has light yellow transparent grasses. The colours in the land are in constant motion, while the water aggressively boils. Amazingly, everything in the painting seems to move, in contrast to the artist, Wilma Pinkus, who sits so still, rendering the surrounding landscape to beat to the tune of the human heart.

Wilma also sells paintings and cards (with photographs of her watercolours) from her home studio (235-2560).



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Date	Program	Place	Time
Monday's (except holidays)	Tamir Judaic Choir 11 Nadolny Sachs	Tamir Day Program	5:00-6:00
Monday's (except holidays)	Bat Mitzvah Program with Cantor Benlolo	Tamir Day Program 11 Nadolny Sachs	6:00-7:30
Wednesday's (except holidays)	Judaic Studies with Cantor Benlolo	Tamir Day Program 11 Nadolny Sachs	6:00-7:30
Wednesday September 4	Shofar Making with Rabbi Blum	Tamir Day Program 11 Nadolny Sachs	6:00-7:30
Saturday September 7	Rosh Hashanah Dinner RSVP	842 Broadview	6:00-8:00
Wednesday September 11	Tashlich Ceremony with Cantor Benlolo	Andrew Haydon Park	6:00-7:30
Sunday September 15	Rosh Hashanah & Yom Kippur RSVP	Rideau Regional Smith Falls	11:00-3:00
Wednesday September 18	Succot Workshop with Rabbi Blum	Tamir Day Program 11 Nadolny Sachs	6:00-7:30
Friday September 20	Community Shabbat Dinner RSVP	Tamir Day Program 11 Nadolny Sachs	5:30-8:00
Monday September 23	Tamir Sukkah Party	938 Killen Ave	7:00-9:00
Wednesday September 25	Neighborhood Sukkah Hop	842 Broadview	6:00-7:30
Sunday September 29	Simchat Torah Celebration with Cantor Benlolo	Beth Shalom West	9:30-12:00
Wednesday October 9	Havdalah Workshop with Rabbi Blum	Tamir Day Program 11 Nadolny Sachs	6:00-7:30
Friday October 18	Community Shabbat Dinner RSVP	Tamir Day Program 11 Nadolny Sachs	5:30-8:00
Sunday October 20	Sukkot & Simchat Torah Celebration RSVP	Rideau Regional Smith Falls	11:00-3:00
Wednesday October 23	Shabbat Candle Making with Rabbi Blum	Tamir Day Program 11 Nadolny Sachs	6:00-7:30



La Synagogue de Carpentras

A visit to Carpentras: the oldest synagogue in France

By Morton Baslaw

Recently several students and I spent a number of weeks landscape painting in France and Ireland.

We thoroughly enjoyed the wonderfully tranquil French towns and villages including Orange, Centre Artistique de Piégon, Ste. Cecile les Vignes, Cairanne and Roussillon.

We headquartered in Caderousse – living in the 16th century summer residence of the Bishop of Orange!

My wife Sheila and I wanted to explore the synagogues in the area. Before leaving for France, the cultural attaché at the French Embassy in Ottawa provided us with information and locations of synagogues in Provence and recommended that we visit the oldest synagogue in France, La Synagogue de Carpentras.

Its chronological history cannot be absolutely confirmed, however the information gleaned from the woman who supervised the synagogue and presented me with no less than 10 pages of literature – in French, of course – included printed photos of the main sanctuary, Hebraic inscriptions, photos taken of the mikva, bakery, cande-

labra, Chanukah lights and floor plans of the original building.

Some of the highlights of this material state that it was built in the 1700s, and that it experienced difficulties while under construction because the Archbishop Monseigneur d'Inguibert decided that the height of the synagogue shadowed other religious buildings.

Unfortunately the synagogue was not completed before the end of the French Revolution, and in 1794 all

the possessions were sold by a revolutionary group.

Jews returned in the 1800s to an empty building. However, they managed to recover most of the original possessions and the process of restoration of the synagogue is now taking place – thanks to the generosity of American Louis Schwartz.

Perhaps as important as anything is the fact that the synagogue is now open, and services are being held to cater to the Jews living in the area.

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- C** Religion, Culture and Gender

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- D** Public Opinion and the Peace Process: From Golda to Begin to Rabin and now Sharon
- E** Story Telling in Board Meetings: Narrating Decisions
- F** Israel's Supreme Court Under Fire

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The Book Beat

Kinneret Globerman

By Kinneret Globerman

The fastest way to a man's heart is through his stomach, or so the saying goes. Well, the same can be said for Jewish stomachs. Food is something we wholeheartedly respond to and that's because we love to eat.

The joy of eating is part of our culture, really. Jewish mothers are always pushing their *kinder* to *ess, ess!* And they don't have to push hard because we're always up for a good meal. Maybe that's because our holidays revolve around eating, once the praying is taken care of. The holiday cycle promises food we've come to associate with the special days: honey cake for Rosh Hashanah, dairy blintzes for Shavuot, latkes for Chanukah, sponge cake for Pesach. We take comfort in these dishes we've grown up with.

I don't know about you but I also like to try new items every time a holiday rolls around. I still refer to my favourite recipes and books, but I always enjoy throwing in something new. The following titles offer an interesting selection of dishes to serve up during this holiday season.

Sephardic Flavours:

Jewish Cooking of the Mediterranean

By Joyce Goldstein

Chronicle Books

(distributed by Raincoast Books)

Hardcover, 2000

205 pages

There is something quite luxurious about dipping into a cookbook. Now, I'm no cooking maven and my frustratingly small kitchen is not the most conducive for whipping up imaginative dishes. Nonetheless, I find leafing through cookbooks inspiring. The possibilities for literally throwing some exotic spices into one's life are endless.

This book is full of exotic possibilities! *Sephardic*

Flavours evolved from *Cucina Ebraica* (a cookbook Goldstein wrote previously focussing on the Italian Jews and their culinary history). Goldstein was curious about what happened to the Spanish and Portuguese *Sephardim* who settled in the

Ess, Ess Mein Kinder! Cookbooks for the Holidays

Ottoman Empire. Did they incorporate some of the food traditions of Turkey, Greece and the Balkans into their recipes? This cookbook tells their story while providing its readers with family-friendly recipes that recreate Mediterranean flavours. It takes you on a culinary journey into the Mediterranean Diaspora, to learn about its history and food traditions.

Although the book is divided into typical cookbook chapters, from "Appetizers and Salads," to "Desserts" and everything in-between, the author has provided a listing of menu suggestions for various Jewish holidays and celebrations. Instead of brisket and tzimmes for Rosh Hashanah, why not try making *Salata de spinaka* (spinach salad with thyme), *Rodanched de kalavasa* (pumpkin-filled filo roses), *Kefes de prasa* (leek fritters), *Peshkado Avramila* (fish with Abraham's fruit), and *Tispishit* (walnut cake), for a change?

Goldstein is a chef and a restaurateur. It's also obvious that she is a cooking instructor. The recipes in this book are clearly described and easy to follow. This book is nicely laid out, too, with an easy-to-read font. Full-colour pictures make you want to get into the kitchen immediately to try your hand at replicating the tantalizing dishes.

A Treasury of Jewish Holiday Baking

By Marcy Goldman

Doubleday/Random House

Hardcover, 1998

370 pages

I think I'd like Marcy Goldman if I ever was to meet her. I like the way she writes and I like the way she thinks, and she writes and thinks about cooking with a great deal of warmth and humour. She understands how cooking speaks to us, how it brings back memories of family members long gone, or takes us back in time to holidays joyously celebrated in youth. I like the way she feels about holidays and baking, that they are in some ways mutually inclusive. "Without special dishes

and treats," she writes, "the holidays are less complete, and nowhere near as memorable." Ain't that the truth! We all have special memories of holiday traditions spent

around dining room tables.

I also like the fact that Goldman's recipes seem full-proof. I am not a talented baker, I admit, even though that doesn't stop me from trying more complicated recipes. Yet all of the recipes I've tried so far in this book – and most of them were Pesach recipes, which really test one's culinary mettle! – were simply delicious. My family gave them rave reviews and I didn't have to *oongepatchke* [fuss] too much to reproduce them.

A Treasury is organized by Jewish holiday, with recipes that will appeal to bakers no matter their prowess. You'll find a listing of "winning recipes for the bakery-challenged," while the introductory notes and more finicky items are instructive to seasoned bakers. Goldman even tells you where to buy specialty ingredients.

Goldman, a Montrealeur, is not only a professional baker and restaurant bakery consultant, she's also a talented writer whose articles have been featured in national publications. You can check out her website at www.betterbaking.com.

Editors note: The books reviewed are available at the Greenberg Families Library



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Soup to Nuts

Donna Karlin

For the meal before Kol Nidre, I like to make a simple menu - nothing too salty. This chicken is scrumptious as well as easy to prepare. The rice soaks up the sauce and the roasted vegetables are full of colour and flavour. If you're like my family you'll want to make a recipe and a half of the sauce to make sure there's plenty to go around. Start the meal off with a rich home made chicken soup and end it with your favourite apple dessert or honey cake and fruit and your meal is complete. Wishing you an easy fast and happy and healthy New Year!

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Erev Yom Kippur meal: simple but satisfying

Cranberry Chicken

2 small fryer chickens, cut in 4 OR
8 large sized chicken breasts on the bone
Granulated garlic powder
Salt and pepper to taste
1 tin whole berry cranberry sauce
3 tbsp soy sauce
3 tbsp frozen orange juice concentrate
3 tbsp brown sugar
1 tsp minced fresh ginger
Pinch allspice
1/8 tsp cinnamon
4 tbsp sesame seeds

Place chicken, skin side up in greased roasting pan in single layer. Season liberally with granulated garlic powder, salt and freshly ground pepper. In a non-aluminum saucepan, combine cranberry sauce, soy sauce, orange juice concentrate, brown sugar, minced fresh ginger, allspice and cinnamon. Bring to a boil, reduce heat to low and simmer for 4 - 5 minutes. Spread over chicken. Sprinkle with sesame seeds. Roast uncovered on centre rack at 350° for 1 hour. Remove from oven, place rack in upper third of oven, turn broiler on and broil until chicken is darkened, but not burned. Transfer to platter, pour remaining sauce over and serve immediately. Serves 8. This chicken is wonderful reheated the second day.

Melange of Roasted Vegetables

2 zucchini, halved and cut into large chunks
4 cups broccoli florets
1 large leek, sliced thinly, washed well and dried as well as possible
1 lb. fresh asparagus, trimmed and cut into 3" pieces
1 lb. very small carrots, peeled and ends trimmed
24 shallots (not scallions) peeled
20 cloves garlic, peeled
2 tsp olive oil
1/4 cup loosely packed fresh basil leaves
4 tsp olive oil
2 cups chicken broth
1 lb. cherry tomatoes or small vine ripened tomatoes
3 tbsp finely chopped fresh dill
1/4 cup finely minced fresh Italian parsley
Salt and freshly ground black pepper to taste

Preheat oven to 350°. Arrange zucchini, broccoli, leek, asparagus and carrots in 2 large roasting pans. Combine shallots, garlic, basil, oil and mix half in each pan. Add chicken broth to each pan and mix well. Bake for 1 1/2 hours uncovered, mixing every 15 minutes or so. Add tomatoes to each pan and bake for 30 minutes longer. Season with dill, parsley, salt and pepper. Serves 8.

Note: Because the garlic roasts with the vegetables, it becomes sweet and loses its pungent characteristics.

Lemon Rice with Dill

This is fabulous with the cranberry chicken. The flavour of the lemon melds beautifully with the sauce of the chicken.

5 cups chicken broth
2 cups long grain rice
3 tbsp minced garlic
6 tbsp finely minced lemon zest
4 tsp lemon juice
Freshly ground black pepper to taste
3 tbsp finely minced fresh dill
8 green onions (scallions), green part only, finely minced

In a large saucepan, bring the broth to a boil with the rice, garlic, lemon zest and lemon juice. Cover, reduce heat to medium-low and simmer for 25 minutes or until all the liquid is absorbed. Remove from heat. Season with pepper, add dill and scallions, serve immediately. Serves 8.



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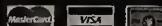


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Kid Lit

Deanna Silverman

According to Yom Kippur tradition, demonstrating true repentance starts with the right words, followed by meaningful acts.

That concept is delightfully portrayed in the following books.

The Hardest Word

A Yom Kippur Story

By Jacqueline Jules

Illustrated by Katherine Janus Kahn

Kar-Ben Copies Inc. 2001

Unpaged Ages 3 - 8

In an introductory author's note, Jacqueline Jules acknowledges that in writing *The Hardest Word*, she borrowed from both Hasidic legend and Jewish folklore. I also suspect she and artist Katherine Janus Kahn borrowed from that loveable Sesame Street giant, Big Bird.

But I accept that imitation is the highest form of flattery. And in this case the Ziz, king of the birds according to Jewish folklore, can easily claim to be Big Bird's fore-runner. In fact the Ziz was even bigger. He was so huge his wing-span blocked out the sun.

In *The Hardest Word*, the Ziz is a cross between Big Bird and that ever-growing teenage hero of the comic strip Zits, awkward, clumsy and accident-prone. On the positive side, Ziz loves children and delights in their enjoyment.

So when Ziz ruins the children's vegetable garden he is truly troubled, especially since the vegetables were to be used to decorate the shul's succah. How can Ziz make amends? Being the king of birds, he flies to Mount Sinai to consult a parental King of the Universe.

God's reply sends Ziz on a worldwide quest to bring

back the hardest word. By Yom Kippur eve, after bringing back hundreds of words, a disheartened Ziz admits failure. "I'm sorry," he tells God. "That's it," God replies, "... SORRY is the hardest." Wow! Ziz knows exactly what to do and doesn't lose a minute in doing it.

Written and illustrated with an ear and eye for fun and laughter, *The Hardest Word* will captivate the young set. They will especially enjoy the pictures' time travel motif with some illustrations set in modern dress and others reflecting a variety of long ago scenes.

Rivka's First Thanksgiving

By Elsa Okon Rael

Illustrated by Maryann Kovalski

Margaret K. McElderry Books 2001

Unpaged Ages 5 - 9

To the best of my knowledge, *Rivka's First Thanksgiving* is the third children's book written by Elsa Okon Rael based on her own childhood experiences growing up on New York's Lower East Side. Like the others - *What Zeessie Saw on Delancy Street* and *When Zaydeh Danced on Eldridge Street* - it is poignant, evocative, and full of love, life, and wonder.

The wonder is the heart of the story. What does an immigrant Jewish family from Poland know of the American Thanksgiving holiday and its celebration? Whoever heard of a turkey much less Pilgrims, Indians or cranberry sauce?

Rivka learns all about it in school and desperately wants to celebrate the national holiday. But to her mama, papa, and bubbeh it sounds like a holiday for gentiles, not for Jews. Bubbeh decides to consult the rabbi, and not just any rabbi. Only the esteemed Tsaddik, Rabbi Yoshe Preminger, will do.

And whom does the esteemed Tsaddik want to talk to? Rivka, of course, because she's the only one who knows anything about Thanksgiving. Can a plucky, determined, respectful Rivka convince him, and the Rabbinic Court he eventually convenes, that celebrating the American



From *The Hardest Word*

Thanksgiving is something Jews can do too?

As my late father would say, "You bet your boots." Indeed, Rabbi Preminger and bubbeh give thanks for more than the holiday. They also give thanks for "the wisdom children give us." To which I add, "amen."

Maryann Kovalski's muted coloured pencil and acrylic illustrations catch every nuance of this warm, gentle story and its historic setting. A truly superior book that will gladden every heart. From my family to yours, may every "I'm sorry" result in a strengthened, renewed relationship and time of gladness.



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Saul Silverman

Tzedakah is the third element in the triad "*tshuvah*, *fililah*, *tzedakah*" which is the leitmotif of the High Holiday ritual. But what is *tzedakah*? Usually we translate *tzedakah* as "charity." But this conventional verbal translation is deceptive, because we are translating between two cultural traditions.

The secularized Christian notion of charity (*caritas*) that refers conceptually to alms giving (for example, during the Middle Ages, to the mendicant friars) is too limited to convey the full meaning of the Hebrew term. The Hebrew is better understood when we remember the similar word, *tsaddik* (the righteous person).

Tzedakah is an action concept. In the context of Rabbi Feinstein's "Tao of Judaism," which we referred to in our Rosh Hashanah column, it is righteous behaviour, in the fullest sense, between human beings. It is more like the broader concept of "right action" in the Asian religious philosophies than the narrower "charity" of contemporary secular culture. Giving to charity is a necessary element of *tzedakah*, but it is not sufficient. When we write our check to the UJA, we have done a mitzvah, we have not exhausted our commitment to practice *tzedakah* in our lives.

The wider meaning of *tzedakah*

Traditionally, *tzedakah* in the wider sense is not simply a voluntary act, where one can freely choose to give or not to give, but is an obligation. One of my grandfathers put it this way: "You either give *tzedakah*, or you receive *tzedakah*. You

can't be in between - neither one nor the other."

In practical terms, *tzedakah* is giving in all sorts of ways, as part of Jewish individual and collective behaviour.

Tzedakah derives from the "Holiness Code", the code of priestly purity, which is part of the Torah and is extended to all Jews ("a priestly nation"). A short introduction is provided in the Jewish Outreach Institute (http://www.joi.org/library/pubs/befin_4.shtml).

The broader concept of *tzedakah* is sometimes forgotten. A few weeks ago I was told that contributions to Israel Bonds is an investment, not charity. This is true, if we define charity in our usual sense. But if we think of *tzedakah* in the broader sense, as a way we can help people become self-supporting, then contributions to Israeli Bonds is a good example of widespread *tzedakah* that unites Jews in building and sustaining Israel's economic independence.

A useful exposition of traditional views of *tzedakah*, together with a few extracts from texts, is provided by the Jewish Virtual Library's selection from Joseph Telushky's 1991 book, *Jewish Literacy* (<http://www.us-israel.org/jsource/Judaism/Tzedakah.html>).

Judaism fights poverty

When George Bernard Shaw wrote that - contrary to Christian tradition - poverty was not a virtue, but a misfortune, and that he aimed first of all to free himself from poverty and to free others as well, he unconsciously echoed traditional Jewish values. I have mixed feelings about the following site, which on the one hand offers an excellent and sensitive exposition of the development of Jewish social ethics with regard to poverty and, on the other, uses this exposition to lambaste so-called "Jewish liberals" for allegedly selling out this tradition in order to embrace the leviathan of state intervention.

The notion of the coexistence of responsible and accountable state social action, and individual and group responsibility, seems to be completely foreign to Rabbi David Dafin, author of "Judaism's War on Poverty," which originally appeared in the American politically conservative journal *Policy Review* in 1997 (<http://www.policyreview.org/sep97/judaism.html>).

The practice of *tzedakah* involves individual effort and community action at all levels. It involves being responsive to the needs of our fellow human beings, and active, anticipatory outreach.

Practice - the sharp end of action

In the triad "*tshuvah*, *fililah*, *tzedakah*," *tzedakah* is dependent on the other two elements, but is, so to speak, the sharp end of the triad - the point at which we are engaged in action, in the real world, as the way we express our human and Jewish reality. Judaism is eminently a course of action, rather than self-centered contemplation, whether of ethical intentions or a longing after ultimate understanding of spiritual mysteries. It is better to achieve some portion of *tzedakah*, and risk incom-

Yom Kippur: acts of giving

plete comprehension, than to think we can gain perfect comprehension and achieve nothing that alleviates human agony.

The following three web articles sum up the Judaic approach to *tzedakah*, in terms of practical action. One is the Judaism 101 section on *tzedakah* (<http://www.jewfaq.org/tzedakah.htm>).

The other two web pages are part of the Orthodox Aish.com series on "Day to Day Judaism." One is a section on *tzedakah* (http://www.aish.com/literacy/mitzvahs/Day_to_Day_Judaism_Charity.asp) and the other is on the related (but distinct) concept of kindness - *chesed* (http://www.aish.com/literacy/mitzvahs/Day_to_Day_Judaism_Kindness.asp). This discussion ends with a remarkable exposition by Rabbi Loeve of Prague, the Maharal, on the over-arching significance of kindness as a constant, everyday practice that has no limits and that is a lifelong process.

May the Yom Kippur fast be an easy and rewarding experience and may we all be sealed for a good and rewarding life.

Note: As addresses tend to be lengthy, some may have been hyphenated when extended to another line. Readers should ignore hyphens unless there is a specific note that the hyphens are in the original address.

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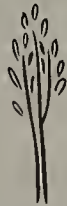
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Continued on page 26

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Mazel Tov to Barb and Len Farber on their wedding anniversary and best wishes to Barbie on her birthday by aunt Ethel Leikin Kestler.

Mazel Tov to my children Ivan and Fran Kestler on their 22nd wedding anniversary by Mom Ethel Leikin Kestler.

Wishing Alene Glube a speedy recovery by Libby and Stan Katz.

Mazel Tov to Rabbi and Mrs. Arnold Fine on the marriage of their daughter Ilana to Gary Orr by Libby and Stan Katz.

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Continued on page 27

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We would like to thank all our family and friends for their kindness and expressions of condolence on the loss of a dear mother, grandmother and great-grandmother, Anna (Lazear) Saslove. All the heartfelt donations, visits, cards and phone calls offered comfort and support at a difficult time. A sincere thank you to everyone.

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My sincere thanks to all my family and good friends who have visited, called, made charitable donations, sent flowers, cards, gifts and good wishes during my recent surgery. Your thoughtfulness and generosity are very much appreciated. Your kindness will always be remembered. A happy, healthy new year to everyone.

Zelaine Shinder



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In memory of Rose Mitchell by Beme and Donna Olsansky.

Mazel Tov to Bela Rosenthal on her special birthday by Sophie and Bert Koenig.

Mazel Tov to Susannah and Chuck Oallen on the marriage of their daughter by Marty Davis, Director, Ottawa Jewish Community Foundation/Ottawa Jewish Appeal of Ottawa.

Best wishes to Chuck Oallen for a speedy recovery by Marty Davis, Director, Ottawa Jewish Community Foundation/Ottawa Jewish Appeal of Ottawa.

In appreciation to Rabbi Steven Garten by Laurie, Lorne, Zak and Ben Shusterman.

SOL AND ZELAIN SHINDER ENDOVMENT FUND

Best wishes to Zelaine and Sol Shinder on their wedding anniversary by Joan and Russell Kronick; and by Jacie and Sandra Levinson.

Wishing Zelaine Shinder a speedy recovery by Rose and Chick Taylor.

LINDA SILVERMAN MEMORIAL FUND

Best wishes to Julius Krantzberg on his special birthday by Phyllis and Marvin Silverman.

Mazel Tov to Dorothy and Herb Nadohny on their wedding anniversary by Phyllis and Marvin Silverman.

Best wishes to Elliott Levitan on his special birthday by Phyllis and Marvin Silverman.

In memory of Steven Bowden's father by by Phyllis and Marvin Silverman.

LOUIS AND STELLA SLACK MEMORIAL FUND

In observance of the Yahrzeit of a beloved father and grandfather Harry Aronson by Lester, Myra, Jennifer, Donna, Gregory and Jordan Aronson.

In observance of the Yahrzeit of a beloved mother and grandmother Stella Slack by Myra, Lester, Jennifer, Donna, Gregory and Jordan Aronson.

Mazel Tov to Muncie and Neil Zaid on their 50th wedding anniversary by Myra and Lester Aronson, Jennifer, Donna, Gregory and Jordan.

Wishing Herb Gosewich a *ri'uah sh'lemah* by Myra and Lester Aronson.

HARRIET AND IRVING SLONE ENDOVMENT FUND

In memory of Harry Goldstein by Stuart Levine and Carol Williams.

JACK AND LINDA SMITH ENDOVMENT FUND

Mazel Tov to Scotty Smith on his special birthday by Clair and Julius Krantzberg; by Glenda and Ian Garonce and family; by Linda, Jack and David Smith; and by Leiba and Robert Krantzberg and family.

Mazel Tov to Dr. Morton Smith on his 80th birthday by Leiba and Robert Krantzberg; and by David Smith.

In memory of Harry Goldstein by Linda, Jack and David Smith.

Mazel Tov to Julius Krantzberg on his special birthday by Linda, Jack and David Smith.

Mazel Tov to Solly Patroniasch on his special birthday by Leiba and Robert Krantzberg and family.

In memory of Moshe (Moe) Gelman by Leiba and Robert Krantzberg and family.

In memory of Bernard Abrams by Leiba and Robert Krantzberg and family.

Mazel Tov to Dr. Laurie Nadohny on her special birthday by Leiba and Robert Krantzberg and family.

Mazel Tov to Maureen McIlwain on her special birthday by Leiba and Robert Krantzberg and family.

Mazel Tov to Leslie Smith on his special birthday by Leiba and Robert Krantzberg and family.

SOLOWAY JEWISH COMMUNITY CENTRE

EARLY CHILDHOOD EDUCATION FUND

In memory of Moses Nissenbaum by Mark and Meg Friedman and family.

Mazel Tov to Tina and Kenny Ajes on their marriage by Mark and Meg Friedman and family.

Best wishes to Jonah Ari Shinder on his 3rd birthday by Brenda, Jason, Abbie and Jacob Levine.

In appreciation to Jenny, Jason, Jonah and Emily Shinder by Brenda, Jason, Abbie and Jacob Levine.

In appreciation to Bea and Joe Levine by Brenda, Jason, Abbie and Jacob Levine.

NATHAN AND THELMA STEINMAN

ENDOVMENT FUND

Mazel Tov to Thelma Steinman on her birthday by Rose and Chick Taylor.

WILLIAM "BILL" STERNBERG MEMORIAL FUND

Mazel Tov to Tom and Alannah Grossman on their new home by Ted and Laya Jacobsen.

In memory of Allan (Al) Schneiderman by Ted and Laya Jacobsen.

Wishing the Kaufman family's father and Zayde a speedy recovery by Ron and Aveline Prehogan, Harris and Oara.

FREDA AND PHIL SWEOKO MEMORIAL FUND

Best wishes to Elsa and Norman Swedko in their new home by Kayle and Alvin Malley.

Best Wishes to Elsa and Norman Swedko on their 31st anniversary by Claire and Irving Berowitz.

JAY B. TALLER MEMORIAL FUND

Mazel Tov to Morton Teller on his 2nd Bar Mitzvah by Joan and Russell Kronick; and by Ruth and Arthur Kizell.

RUTH TALLER MEMORIAL FUND

In memory of Bea Kurnzer by Ethel and Syd Kerner.

SAMUEL AND ANNE TALLER ENDOVMENT FUND

Wishing Arlene Glube a speedy recovery by Anne Teller; and by Marilyn Wasserman, Wendy, Lori and Doron.

Best wishes to Anne Teller on her special birthday by Sally and Morton Teller.

DORIS BRONSTEIN TALMUO TORAH

AFTERNOON SCHOL FUND

In memory of Barry Mishkin by Oodo and Liney Bronstein.

CHARLES AND RAE TAVEL MEMORIAL FUND

Wishing Chuck Oallen a *ri'uah sh'lemah* by Sunny and John Tavel.

Wishing Arlene Glube a *ri'uah sh'lemah* by Sunny and John Tavel.

Mazel Tov to Sunny and John Tavel on the engagement of their daughter Leslie to David Burstein; by Joan and Russell Kronick; by Ricki and Barry Baker and family; by Sol and Zelaine Shinder; and by Jacie and Sandra Levinson.

CHARLES AND ROSE TAYLOR ENDOVMENT FUND

In memory of Leon Isvy by Rose and Chick Taylor.

Mazel Tov to the Dubrofsky family on Michael's Bar Mitzvah by Rose and Chick Taylor.

Mazel Tov to Gittel and Arthur Sheffield on the engagement of their daughter Eira Mindel to Rafeel David Fardsham by Rose and Chick Taylor.

Mazel Tov to Gina and Talal Camel-Toueg on the birth of their son Noah Avigdor by Rose and Chick Taylor.

Best wishes to Helen Beiles on her special birthday by Rose and Chick Taylor.

Mazel Tov to Rabbi and Mrs. Arnold Fine on the marriage of their daughter Ilana to Gary Orr by Rose and Chick Taylor.

Mazel Tov to Frances Shier on the recent marriage of her daughter Debra to Ronnan Lederman by Rose and Chick Taylor.

Mazel Tov to Irene and Bob Stein on the birth of their great grandson by Rose and Chick Taylor.

Mazel Tov to Paula and Bobby Smith on the birth of their grandson David Kennedy Cedar by Rose and Charles Taylor.

Best wishes to Cheryl Kardish-Levitan on being nominated for the Women of Distinction Award by Rose and Chick Taylor.

Mazel Tov to Ricki and Barry Baker on the engagements of the Baker boys and the marriage of Jonathan by Rose and Chick Taylor.

Mazel Tov to Ooris Finn on the birth of her great-granddaughter Isabella Pearl Fisher by Rose and Charles Taylor.

Mazel Tov to Sue and John Fisher on the birth of their granddaughter Isabella Pearl Fisher by Rose and Charles Taylor.

IRVING AND ETHEL TAYLOR ENDOVMENT FUND

Mazel Tov to Malca Polowin on her special birthday by Ethel and Irving Taylor.

GILAO, ARNIE AND RON VERO

ENDOVMENT FUND

In memory of Gilie, Arnie and Ron Vero's cousin by Gregory and Tami Sanders.

SARA AND ZEEV VERED ENDOVMENT FUND

Mazel Tov to Sara and Zeev Vered on being recipients of the Gilbert Greenberg Outstanding Service Award by Rose and Chick Taylor.

RUTH AND JOSEPH VINER ENDOVMENT FUND

In memory of David Schntzer by Ruth and Joe Viner.

NATHAN, DAVID AND MAX ZELIKOVITZ

FAMILIES FUND

Mazel Tov to Max Zelikovitz on the birth of his great granddaughter by Rose and Chick Taylor.

B'NAI MITZVAH CLUB

SARAH LESH B'NAI MITZVAH FUND

Mazel Tov to Susannah and Chuck Oallen on the recent wedding of their daughter by Liz Lesh and family.

Contributions may be made by phoning Kayla Malley at 798-4596 extension 274, Monday to Friday. We have voice mail. Our e-mail address is kmalley@jccottawa.com.

Attractive cards are sent to convey the appropriate sentiments. All donations are acknowledged with an official receipt for income tax purposes. We accept Visa and MasterCard.

An unveiling in memory of Harry Hershorn will take place Sunday, October 6, 2002 at 1:00 pm Bank Street Cemetery Old Section, Row 6-5 Family and friends are welcome to attend

In Appreciation

Throughout the past three months, a time of huge personal upheaval and of great challenges, Gaby Sassoon and his family were surrounded, uplifted and comforted by a loving and caring community of friends – the Ottawa Jewish community.

Gaby passed on knowing he was loved by the community he adopted here in Canada, a community to which he gave so much time, energy and love, a community which embraced him and nurtured him in return.

Gaby's well-known high spirits and sense of fun, his joy, his love of friends and family, his passion for Judaism and Israel will live on forever in our hearts.

We thank you deeply and profoundly.

Suzanne Sassoon and Family

In Appreciation

On behalf of my family, I would like to extend my sincere appreciation to all who conveyed expressions of sympathy and made generous contributions in memory of my dear late father, Allan Schneiderman. Your kind words and support offered comfort during this difficult and painful time.

Stephen Schneiderman

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Yom Kippur • Sep 16 JEWISH COMMUNITY CALENDAR

Unless otherwise noted, activities take place at The Joseph and Rose Ages Family Building, 21 Nadolny Sachs Private

MONDAY, SEPTEMBER 9	TUESDAY, SEPTEMBER 10	WEDNESDAY, SEPTEMBER 11	THURSDAY, SEPTEMBER 12	FRIDAY, SEPTEMBER 13	SATURDAY, SEPTEMBER 14	SUNDAY, SEPTEMBER 15
 <p>The Centre of Your Life The SJCC Friendship Club, noon UJA OF OTTAWA, Superweek Telephone, 5:00 p.m.</p>	<p>AJA50+ Current Events, 10:00 a.m. SJCC Creative Connections, 8:30 a.m. AJA 50+ Current Events, 10:00 a.m. State of Israel Bonds co-sponsored with Canadian Friends of Hebrew University, presents guest speaker: Bibi Netanyahu, Weston Hotel, 11:30 a.m. JET, Living Judaism, noon AJA50+ Folk Singing, 1:00 p.m. JET, New Year's Resolutions, 8:00 p.m.</p>	<p>SJCC Mitzvah Knitters, 1:30 p.m. Beth Shalom Portion of the Week for Men and Women, Beth Shalom Congregation, 151 Chapel Street, 7:00 p.m. UJA OF OTTAWA, Superweek Telephone, 5:00 p.m. SJCC Chess Club, 7:00 p.m. JET, An Eyewitness Account of September 11 with Rabbi Misha Shokin, Hatzalah Ambulance Corps of Queens, Beth Shalom West, 15 Chartwell Avenue, 7:30 p.m.</p>	<p>Blood Donor Clinic in honour of Naomi Bulka, 8:00 a.m. JET, Pirkel Avot, 9:00 a.m. JET, Strive for Truth, 10:00 a.m. AJA50+ Drop-in Bridge, 1:00 p.m. UJA OF OTTAWA, Superweek Telephone, 5:00 p.m. JET, Parshat Hashavua, 7:30 p.m. JET, Learn to Learn Chumash, 8:30 p.m.</p>	<p>Shabbat for Tots, Drop-in for children 3 and under, Jewish Youth Library, 192 Switzer Avenue, 9:30 a.m. Shabbat Open Night Dinner for couples, singles and students, home of Dr. Joseph and Devora Caylak, 185 Switzer Avenue, after sundown. CANDLELIGHTING BEFORE 6:59 PM</p>		<p>Beth Shalom Youth Choir rehearsals, Beth Shalom Congregation, 151 Chapel Street, 9:30 a.m. Jewish Mysticism with Rabbi Botnick, Jewish Youth Library, 192 Switzer Avenue, 10:15 a.m. EREV YOM KIPPUR</p>
MONDAY, SEPTEMBER 16	TUESDAY, SEPTEMBER 17	WEDNESDAY, SEPTEMBER 18	THURSDAY, SEPTEMBER 19	FRIDAY, SEPTEMBER 20	SATURDAY, SEPTEMBER 21	SUNDAY, SEPTEMBER 22
<p>YOM KIPPUR</p> <p>Brass the fast with the Daughters of Dina, Ottawa's Jewish lesbian/bisexual/transgender group, dairy/pareve potluck, 7:45 p.m. Call 792-4161 for details</p>	<p>SJCC Creative Connections, 8:30 a.m. AJA50+ Current Events, 10:00 a.m. JET, Living Judaism, noon AJA50+ Folk Singing, 1:00 p.m. AJA50+ Western Line Dancing, 4:00 p.m. UJA Top Donor Appreciation Dinner, Weston Hotel, 6:00 p.m. JET, New Year's Resolutions, 8:00 p.m.</p>	<p>Greenberg Families Library book discussion: "The Jew Store" by Sheila Suberman - an intimate family story sheds light on a piece of history and speaks to the immigrant experience of millions of Americans, 1:30 p.m. SJCC Mitzvah Knitters, 1:30 p.m. JET, Holiday Spirit - Succot, 4:00 p.m. Shira Ottawa Choir rehearsal, 7:00 p.m. Beth Shalom Portion of the Week for Men and Women, Beth Shalom Congregation, 151 Chapel Street, 7:00 p.m. SJCC Chess Club, 7:00 p.m.</p>	<p>JET, Pirkel Avot/Strive for Truth, 9:00 a.m. AJA50+ Jews in Music, 10:00 a.m. JET, Strive for Truth, 10:00 a.m. AJA50+ Drop-in Bridge, 1:00 p.m. JET, Parshat Hashavua, 7:30 p.m. JET, Learn to Learn Chumash, 8:30 p.m.</p>	<p>Shabbat for Tots, Drop-in for children 3 and under, Jewish Youth Library, 192 Switzer Avenue, 9:30 a.m. Shabbat Open Night Dinner for couples, singles and students, home of Dr. Joseph and Devora Caylak, 185 Switzer Avenue, after sundown. CANDLELIGHTING BEFORE 6:45 PM</p>	<p>FIRST DAY OF SUCCOT</p> 	<p>SECOND DAY OF SUCCOT</p>
MONDAY, SEPTEMBER 23	TUESDAY, SEPTEMBER 24	WEDNESDAY, SEPTEMBER 25	THURSDAY, SEPTEMBER 26	FRIDAY, SEPTEMBER 27	SATURDAY, SEPTEMBER 28	SUNDAY, SEPTEMBER 29
<p>The SJCC Friendship Club, noon</p>	<p>SJCC Creative Connections, 8:30 a.m. AJA50+ Current Events, 10:00 a.m. JET, Living Judaism, noon Greenberg Families Library Music Appreciation Series presents "The Requiem between War and Peace" - Britten and Mozart with professor Jean-Jacques Van Vlasselaer, 1:30 p.m. AJA 50+ Folk Singing, 1:00 p.m. AJA 50+ Line Dancing, 4:00 p.m.</p>	<p>SJCC Mitzvah Knitters, 1:30 p.m. Shira Ottawa Choir rehearsal, 7:00 p.m. Beth Shalom Portion of the Week for Men and Women, Beth Shalom Congregation, 151 Chapel Street, 7:00 p.m. SJCC Chess Club, 7:00 p.m. Dittawa Jewish Historical Society - Lecture, The History of the Vaad Ha'R presented by Joseph Lief, Agudath Israel Congregation, 1400 Coldrey Avenue, 7:30 p.m.</p>	<p>UJA Campaign Launch and Canvaser Training, 8:00 a.m. JET, Pirkel Avot/Strive for Truth, 9:00 a.m. AJA50+ Jews in Music, 10:00 a.m. JET, Strive for Truth, 10:00 a.m. AJA50+ Drop-in Bridge, 1:00 p.m. JET, Parshat Hashavua, 7:30 p.m. JET, Learn to Learn Chumash, 8:30 p.m.</p>	<p>UJA Campaign Launch and Canvaser Training, 8:00 a.m. Shabbat for Tots, Drop-in for children 3 and under, Jewish Youth Library, 192 Switzer Avenue, 9:30 a.m. Shabbat Open Night Dinner for couples, singles and students, home of Dr. Joseph and Devora Caylak, 185 Switzer Avenue, after sundown. CANDLELIGHTING BEFORE 6:31 PM</p>	<p>For a detailed listing of the Community Calendar visit www.jewishottawa.org</p>	

This information is taken from the community calendar maintained by the Soloway Jewish Community Centre. Organizations which would like their events to be listed, no matter where they are to be held, should make sure they are recorded by Sima Lerner, calendar co-ordinator at 798-9818 ext. 265. We have voice mail. Accurate details must be provided. You may fax to 798-9839 or email to slerner@jccottawa.com

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Condolences

Condolences are extended to the families of:

Tanya Alperin, Montreal
(mother of Judy Cleiman)
Charles Dale Benovoy
Betty Wax
Sophie Hartman, Florida
(mother of Irwin Hartman)

May their memories be a blessing.

The CONDOLENCE COLUMN
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BULLETIN DEADLINES

SEPTEMBER 11 FOR SEPTEMBER 30

SEPTEMBER 25 FOR OCTOBER 14